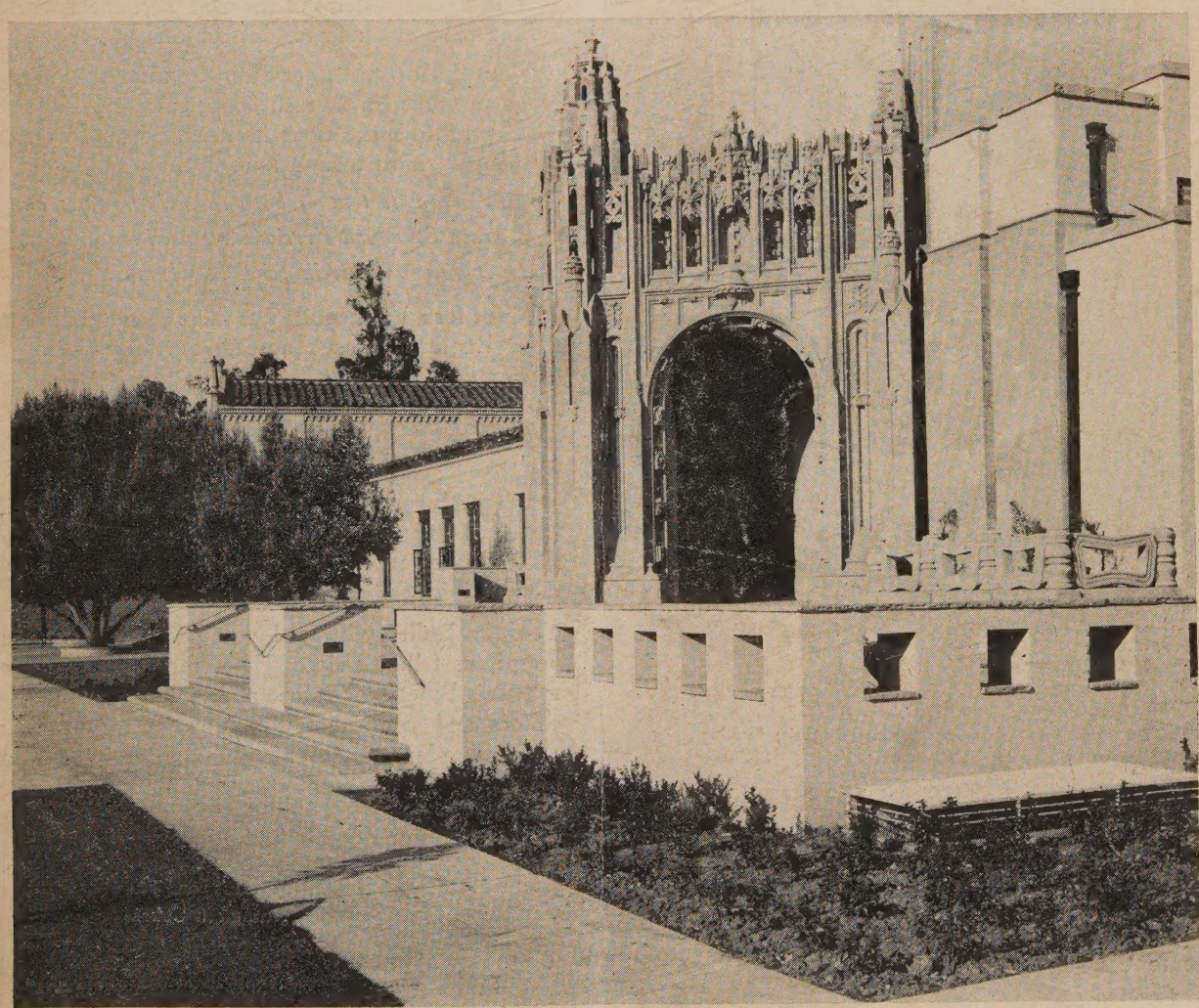


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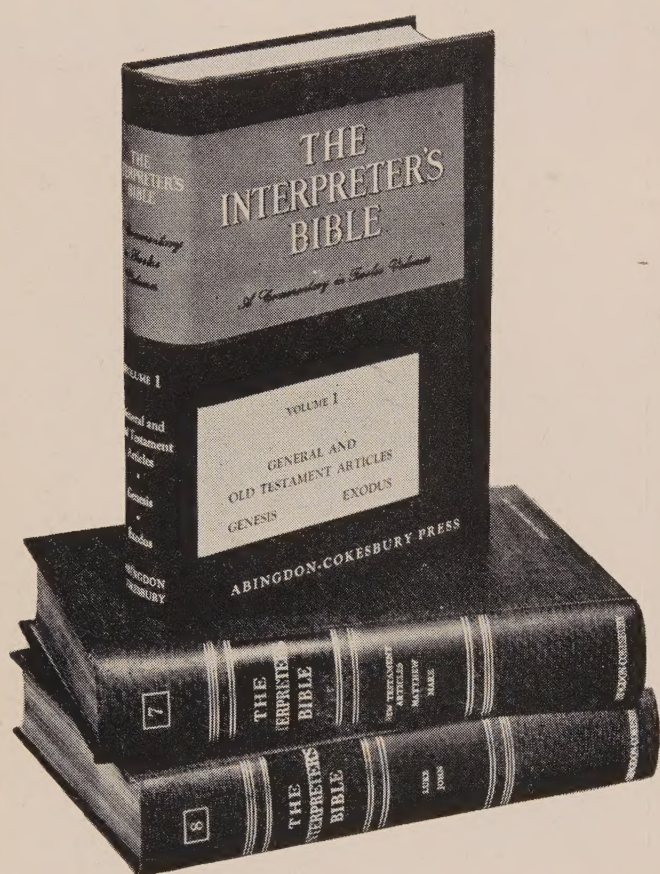
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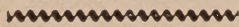
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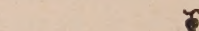
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THE EDITOR'S DRAWER

He is, indeed, a brilliant man who can anticipate the reception of his pastoral services. As a young minister I found the ministry to the bereaved a difficult one. In my first parish I conducted the burial services for an old gentleman and felt called up to comfort the widow, I dramatized the loneliness of this aged woman who had lost her husband of so many years.

"It is going to be pretty hard for you, living alone through your remaining years."

"I don't think so," she said. "For years I have had to take care of both Mr. Lamb and myself. Now I will have only myself. It should be much easier for me."

William H. Leach

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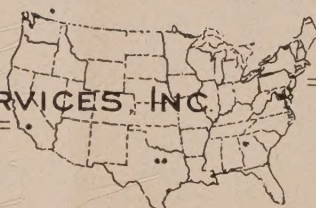
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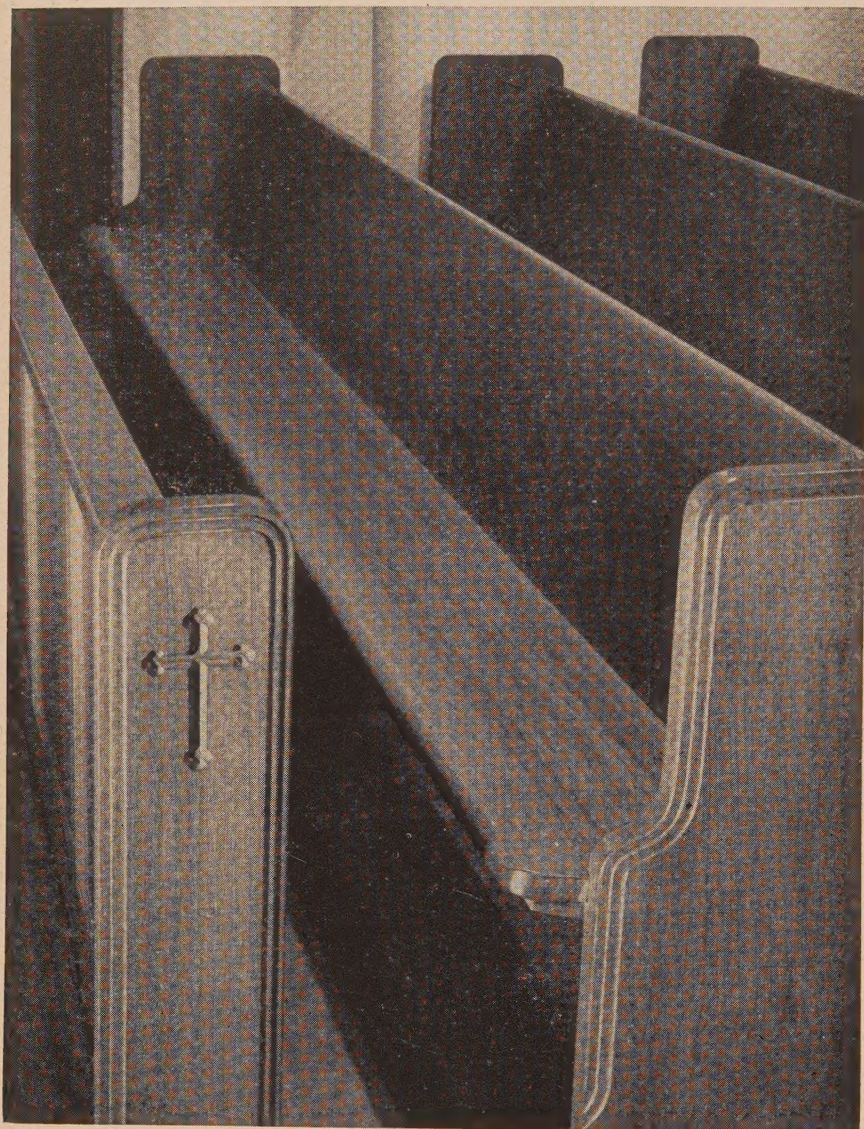
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Selected Short Sermons

by Earl Riney

Always there is a light, always there is a voice—seldom audible to the ear but always clearly heard within the confines of the soul.

* * *

We sin with the tongue when in our anger, at people we pass uncharitable judgments on their motives.

* * *

The person who professes one kind of life and lives another is held in contempt not only by righteous but by evil men.

* * *

Christianity promises liberation from sin through forgiveness, and this makes possible the living of a good and a happy life.

* * *

If one has a teachable mind, as he goes through life everything instructs and strengthens him, even trouble.

* * *

Self-seeking individuals in churches, great and small, have often doomed the work of those churches to dismal failure.

* * *

The first great hurdle which Christianity had to clear was that of race discrimination.

* * *

If we go out and place ourselves in the way of temptation which is not God's will that we encounter, then we may indeed be overwhelmed by something far beyond our capacity to resist.

* * *

The fast crowd which tolerates evil practices should be shunned, especially by Christian people.

* * *

Regarding the sins of the flesh, let us be assured that with a deep trust in Christ and a mighty effort of the will, we must cast off these sinful habits as we would strip burning garments from our bodies.

* * *

Youth needs not only the environment of a good home, but also the environment of the church of Christ.

* * *

Character is revealed in the action of the unguarded moment.

* * *

No life is hopeless unless God is ruled out.

* * *

If we want to keep our faith strong and inviolate, let us examine the Scripture daily.

* * *

It takes diligence to be a good Christian as well as a good musician.

CHURCH MANAGEMENT

Edited by William H. Leach

+

VOLUME XXIX
NUMBER 1
OCTOBER, 1952

1953 to Be Big Church Building Year

(From our Washington Correspondent)

A BIG church building year is likely in 1953 despite the steel strike. But congregations face the prospect of steadily rising costs.

From now until January 1, 1953, however, church construction schedules will be pushed back about two months because of the steel work stoppage. A virtual prohibition has been placed on the start of any new church buildings in this period. Steel which is allocated by the government to churches will go largely to those already under construction.

As work was resumed in the steel mills, mobilization officials acted first to satisfy the demands of the defense program. The loss of 20,000,000 tons of steel had cut back substantially the vital machine tool and atomic energy programs. These projects have first call on available steel. Only after these needs are met will authorizations be made for non-military building.

Distribution of available steel until January 1, 1953, will be made in an orderly manner. All orders previously approved by the National Production Authority "will be filled according to their place in line." This means that church building contractors promised steel items will receive them eventually, but about two months behind the original delivery date.

After laying down its austerity plan for non-military building, NPA proposed a program that will give churches a huge increase in steel, copper, and aluminum by April 1, 1953.

The agency said that the steel industry is recovering from the steel strike at a surprisingly rapid pace, making possible bigger allot-

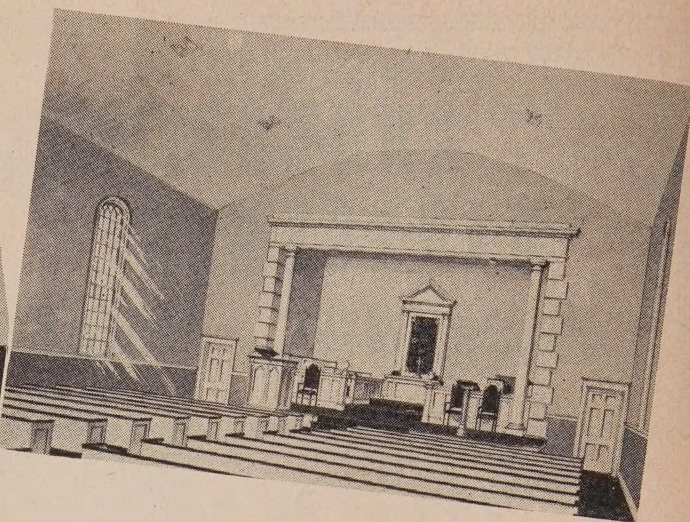
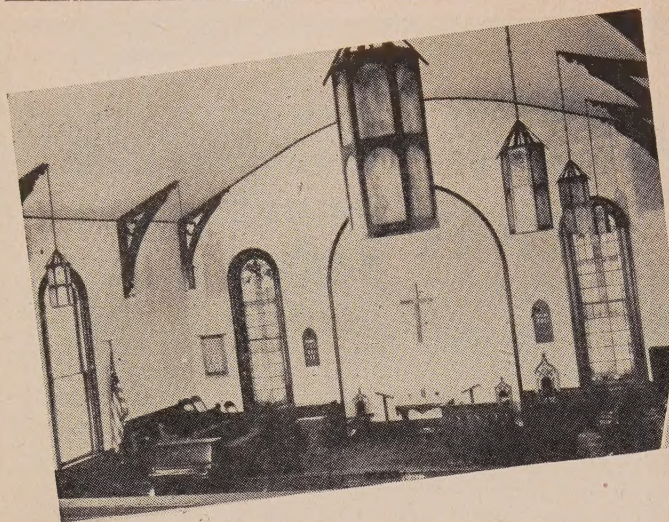
ments next year for church and other non-military construction. There is already a relatively large supply of copper and aluminum, the two other building materials controlled by the government during the defense mobilization period.

The proposed NPA plan would permit church building contractors to purchase larger amounts of the three scarce materials without specific government authorization. In effect NPA would remove its controls, allowing builders to "self-authorize" in each calendar quarter: twenty-five tons of carbon and alloy steel, including structural (not to include more than two and one-half tons of alloy and no stainless); 5,000 pounds of copper; and 4,000 pounds of aluminum.

NPA's "controls free" proposal, which eliminates much government red tape, compares with the present policy under which builders may make quarterly purchases without government approval of only: five tons of carbon steel (not to include more than two tons of structural but no wide-flange beams or sections); 1,000 pounds of copper; and 2,000 pounds of aluminum.

The plan to free more scarce materials for churches will be reviewed again on October 29, when NPA meets with its Construction Industry Advisory Committee. There is some hope in the building industry that the new policy will go into effect by January 1, 1953, instead of April 1, as now planned. The exact date and amounts of materials to be made available to churches will be established soon after the industry-government meeting late in October.

The improved opportunity for churches to obtain materials in 1953 also is due to the progress of the mobilization program beyond the "tooling up" stage; and a slow-down in production schedules ordered several months ago. There is some dissatisfaction with the slow-down decision, however, which if it becomes



BEFORE AND AFTER: CONGREGATIONAL CHURCH, CRYSTAL LAKE, ILLINOIS

New Churches for Old

by Benjamin Franklin Olson*

ONE thing that confounds the architect who has experienced many church rehabilitation projects is the many discomforts, both physical and visual, that congregations will endure for several generations without demanding improvement.

The frame building of the Congregational Church at Crystal Lake, Illinois,

*Architect, Chicago, Illinois.

is approaching the century mark in age, yet, until five years ago it saw few improvements except the installation of a heating system and toilet rooms.

The exterior construction of the church is that of the farm barns in the area with vertical boards on the exterior having the joints covered by a narrow wooden cover strip. It will receive a face-lifting treatment before long.

The pews guaranteed no physical comfort but, possibly, as is often the case, sufficient discomfort to discourage dozing during the service.

The pseudo ceiling brackets supported no greater load than dust, while the cumbersome lanterns shed little light as they obstructed the view from the balcony.

The windows were dignified and of good Colonial character. The general proportions of the room were quite satisfactory. What the worship room needed most was a "tidying" treatment.

The choir encroached too much upon the seating area of the church as the

(Turn to page 11)

widespread could alter present plans.

Although the outlook next year is for increased supplies of building materials for church construction, rising costs are also predicted. NPA said that construction costs in May, 1952, the latest available figures, were 3.6 per cent above a year earlier. Most of the rise resulted from higher labor costs. Wholesale prices of building materials actually declined two per cent from May, 1951.

Construction costs were expected to climb even further during the next year as a result of the pattern established in the steel strike settlement. In an effort to bring about a resumption of steel production, the Office of Defense Mobilization granted the companies a \$5.60 per ton price increase. As other wage contract negotiations are consummated, similar increases may be expected. In most cases, these price increases may be passed on directly to the consumer under the present weakened price control law.

Ellis Arnall, former director of the Office of Price Stabilization, in submitting his resigna-

tion to President Truman, predicted that prices each month would be higher than the previous month, for as long ahead as he could see. Mr. Arnall's departure from the government is considered a victory for inflationary forces, since he opposed and regarded as a precedent, the large price boost granted the steel producers.

Church boards planning repairs or new construction in 1953 will have to stretch their building budgets to meet what now appears to be an almost constant rise in the costs of labor and building materials.

While a substantial increase in church construction seems likely in 1953, the dollar value of new projects this year will probably decline \$125,000,000 from the all-time high of \$452,000,000 in church building during 1951.

The church building outlook in 1953 could be altered, of course, by an exceptional number of strikes in critical industries, or a decision by government planners to step up military production to meet what they considered to be an imminent threat of war.

Robert A. Fangmeier

LET'S SEE THE WHOLE PICTURE

Comprehensive Church Planning

by Albert F. Heino *

IT is my purpose this evening to discuss our subject in its broadest aspect and to consider many important steps in planning too often overlooked in the development of the average project. "Comprehensive Planning," as the words imply, is to look at a project from many points of view and consider it as the integration of many diversified studies covering all phases of the problem. It is the kind of planning not done by a group of men who happen by experience to have been familiar with the building industry. It is not the kind of planning done only by a building committee. It is the kind of planning done by far-sighted and broad-minded individuals in the congregation who before committing themselves to a building project want to know all of the answers which will later justify the end result.

Too often, a congregation will select a building committee, purchase a building site, decide that it needs a particular building, sometimes even to the point of size, design an architectural layout and then call in an architect to try to bring its noble thoughts into fruition. Many times the capacities to be planned for are the result of an opinion and not more than an opinion of an individual. The architect is often told the style of architecture he is to use and there is little left for him to do but render a drafting service, if he is interested. Many times he is told that the committee likes a certain church and would be very happy to have one like it, without analyzing the needs of the two projects to determine their similarity. This certainly does not come under the heading of "comprehensive planning," and inevitably will lead to many mistakes and poor planning.

It seems to me that before the building committee is selected, there is a step of vastly greater importance to be taken. When a congregation undertakes a building project, it is an excellent time to take inventory of the entire church program, review its history, its current operation and what

it hopes to do in the future. Before getting to definite plans, it should first determine needs based upon its long range program in the community. It should take stock of its present position and analyze its stewardship to determine if it is doing a good job commensurate with its potential. It should fully appraise its threefold purpose in the community: (1) Christian worship, (2) Christian education, and (3) Christian fellowship. It should appraise itself against a yardstick of the best experience of others in the same denomination and take advantage of those experiences. Every aid should be given the pastor, the spiritual leader of the church, to enable him to carry on his important work in its broadest concept.

The planning committee should call upon all organizations within the church for recommendations to form the basis of planning. In the case of the Sunday school, it becomes the important duty of the superintendent to coordinate the thinking of his staff in all departments and present a logical analysis of needs present and estimated for the future.

When all data is assembled from the various groups and sub-organizations within the church, the planning committee should weigh them against such local community studies as may be available showing population trends, school surveys, birth rate, penetration of the total population by the particular denomination. The latter will probably be the result of a canvass by the church.

The final result of the work of the planning committee should be a well ordered program covering present and future needs carefully set forth in a report to the congregation with justification for the recommendations.

Upon adoption of the program, the congregation is then ready to select a building committee whose first task is to select a qualified architect to put the program on paper in space studies. If a new site is to be acquired, it is hoped that this may be deferred to this point when the overall program is determined and the architect selected. In any case, the suitability of the site

certainly becomes a major consideration now.

In recent years, the value of an adequate site area has been recognized and churches are beginning to realize the necessity of greater land area in relation to building area. Large land areas are the best insurance against future expansion needs and surrounding congestion which would force parking off the streets.

On-site parking in urban and suburban communities is a must. On-site car parking for a number of cars equal to 25% of the average attendance is desirable. Parking area should be attractively arranged with the landscaping, so that it does not detract from the general beauty of the site.

We must recognize that we live in an age of transportation and that church attendance will be increased if we accept this fact by making it possible for people to have direct access to the principal parts of the building group by automobile. Such convenience will also facilitate the use of the worship area for weddings and funerals.

The relatively low cost of land as a proportion of the total investment is small in the average project. It is sheer folly to restrict the development of costly construction by inadequacy of ground area. An average church plant, including a worship center for 500, should have at least two acres.

Function of the Building Committee

It is important to understand the function of the building committee. It is the executive group to which the church assigns the responsibility of carrying out the program previously adopted. It is necessary that the building committee be properly authorized to put the program into execution subject only to review at designated stages of the development, usually when preliminary plans are to be approved and when contracts are to be executed. The architect, as professional adviser to the congregation, works only with the building committee, and vice versa, throughout the planning and building stages.

When the project has proceeded to the architectural planning stage, the

*Architect, Chicago, Illinois. This address was delivered at the Church Building Forum of the International Churchmen's Exposition, Chicago, May 20, 1952.

comprehensive thinking of the planning committee should continue to govern the project. The architect has the great responsibility to create a plan embodying all of the future program. Usually the capital funds cannot be secured to build the entire plant at once, nor would it be wise to build it all, since some of it would not be needed for years. Therefore, the master plan must be capable of division into stages of development, each one of which allows facility of use and presents an architecturally harmonious appearance.

If there is one attribute of successful planning that is paramount, it is flexibility. This quality, while always necessary, increases in importance inversely with the age of the congregation. Flexible planning, to allow not only expansion but multiple use of rooms, is probably the best way to conserve capital funds. Few churches can afford a labyrinth of fixed and permanent partitions dividing space into small cubicles. The so-called "functional planning" of recent years has given emphasis to space division by devices such as movable walls, folding partitions, storage walls independent of the structural system, etc. Generally speaking, permanent partitions should be avoided, except where absolutely essential for reasons of privacy or structure.

The foregoing applies to the established congregation about to embark on a new building venture. Perhaps the toughest assignment falls to the planning committee of the newly organized congregation. A thorough appraisal of all factors becomes increasingly important. Generally, the tendency is to conservatism and the short term view, which sometimes results in costly re-planning in a few years. Failure to appreciate the potential future has cost many churches a thriving and vigorous early history.

Church buildings must be designed for greater permanence than any other building type. It is, therefore, of extreme importance that costs be analyzed over long periods in the determination of the choice of materials. Low initial cost of materials can mean expensive buildings over the life of their usage.

Current trends favor developments of one story plans. This accomplishes two purposes, first, it makes unnecessary the excessive height of the worship center to dominate the group and, second, it permits extreme flexibility in planning and ability to expand without interference with the existing buildings. Major disadvantage is the need for large land areas for proper development of the site.

While costs will be slightly higher

for a one-story plan, the facilities gained are in no way comparable to basement space. This is particularly true where the Sunday school is to be housed. It is my opinion that the church-school should have facilities comparable to the best facilities of secular education and be made as attractive as possible. Few congregations can withstand the pressures of the economy minded individuals who argue vehemently for basement space to save costs. In any event, I would like to make a plea for grade level worship units. The convenience and easy access to the worship area entered directly at grade level is a tremendous advantage over the years. It is an incentive to better church attendance and a help to the handicapped and infirm who otherwise may not be able to attend. It also makes it very easy to have a carport entrance, so that such persons may be brought directly to the church door by automobile. Basements under churches seem to be a peculiarly American idea. All of the churches of the Old World throughout the years have been entered at grade level, or slightly above grade. The only basement constructions were crypts, where the dead were buried, and occasionally a chapel was built. There is something irreligious about having the roast cooking on the stove in the kitchen under the main altar.

One story plans permit ideal use of natural light and ventilation, equal distribution of heat by means of panel heating and variations in ceiling heights of rooms proportionate to their areas. It is also possible to segregate rooms where the noise level may be high from areas where quiet is necessary at the same time.

The Worship Unit

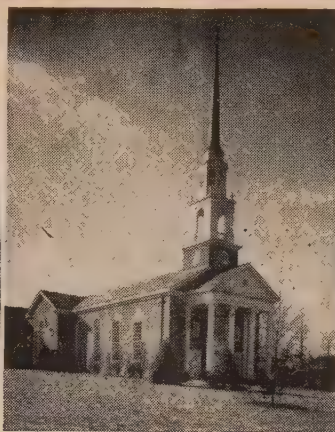
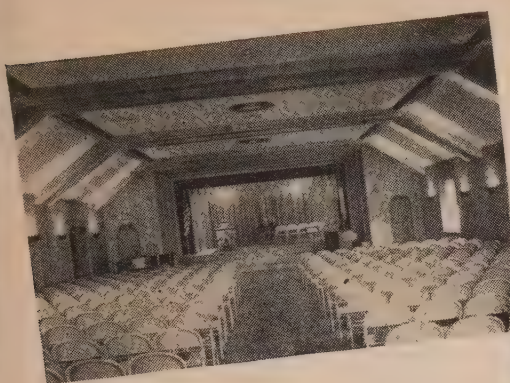
In planning the main worship unit, every effort should be made to do as fine a job as the resources of the congregation will permit. It is here where the faithful build a fitting house of worship to their God. Certainly the construction must be absolutely honest and the theatrical avoided. It must be the best that the minds and hands of the congregation can produce, making use of the finest materials and design. It must be dignified, without being lavish. It must be worshipful and expressive of the dogma of the church. It must be a fitting place in which to hear the word of God and for prayer. It is not necessary to build a lofty cathedral to create a suitable worship center if they will but approach the problem with the proper attitude. If a proper sanctuary cannot be built in the initial stages of a project because of other requirements, it is better to

defer this all important building to the future and make some provision for temporarily housing the congregation in other parts of the church plant. Many times it is necessary to do this as a concession to the importance of the broader functions of the church, so that all activities may be properly carried on which could not be handled if the church only were constructed.

In the case of the new congregation, it is usually wise to defer the building of the worship unit until enough experience is accumulated to determine its proper size. Of all the units of the church plant, the worship unit usually is least capable of expansion. We have found it a good procedure to plan the nave of the church to seat the average Sunday attendance, with adjacent areas, such as possible in balcony, narthex, transepts and other rooms which open directly on to the nave, to accommodate the overflow. In urban churches we have found that the nave should be planned for approximately half of the active membership, while in rural communities, this percentage will be as high as 75%. It is a tremendous psychological advantage to have a full church at all times and by planning the central worship area or nave for the average Sunday attendance, this advantage is best taken.

In the building of the worship center, it is often possible to build a finer church than is at first thought possible through special gifts by individuals as memorials to loved ones who have passed on before. It is often a wise procedure to set up the building budget to cover the building proper, exclusive of windows, furniture, organ, special lighting fixtures, etc. These items can then be purchased directly by individuals and the end result will be a finer church than would otherwise be possible. This method of building is not new and goes back as long as churches have been constructed. Failure to secure donors for all of the memorials at the outset should not deter the program, but provide an incentive to future additions to the sanctuary until ultimately it may be a complete thing of beauty, even though the process may require years. No really fine church was ever built in a year or two. It represents the combined efforts of many individuals over long periods and has given us a real heritage of fine ecclesiastical buildings. It is my opinion that the average church sets its sights too low in the conception of the finished product and underestimates its ability to erect a fine house of worship. It wants to create the whole at one time, seemingly impatient to produce the final picture, leaving nothing

(Turn to next page)



FIRST PRESBYTERIAN CHURCH, MIDDLETOWN, OHIO

Ohio Church Presents Comfort And Efficiency

ADD the First Presbyterian Church, Middletown, Ohio, to the growing list of churches which are giving their communities the new look. The only reason for building new churches is because it is necessary to move to a new location. Your congregation, though it stays on the same site is entitled to some of the comforts and efficiency of our modern day. Women's parlors which are really parlors,

fellowship rooms which have facilities for fellowship, educational facilities which approach public school standards, these are being found in the newer churches.

Middletown is not a large city as cities go. But it is a busy one and has good religious traditions. The Presbyterian church has 1300 members and a church school of 550. Sensing their need to provide adequate housing the

members and friends of the church have laid down \$735,000, nearly three quarters of a million dollars for the new building. Our pictures show the Colonial exterior, the ladies' parlor and the fellowship hall. This hall is unique in having a kitchen at one end and a stage at the other. It is easily converted for the other.

A second unique procedure was used in the program. On the Sunday for dedication the congregation was asked, not for money to pay the debt, for rather a gift for others. It was the day for the Great Hour of Sharing. The members of the church hold the only notes of indebtedness.

The architect is Charles F. Cellarius of Cincinnati; the minister, Russell W. Galloway.

Comprehensive Church Planning

(From page 10)

for others who follow to do their part to add to the beauty of the structure they have started. It also seems to me that this gradual approach to the final product gives to the building a living quality and a continuity of Christian sacrifice not possible in any other way. Certainly nothing but the finest should satisfy the ardent desire of every Christian to do his best for this all important building.

The last few years have seen great increases in church building. This has been the result of the long drought when church building was impossible because of the depression years and later war years. Accumulated needs have culminated in a large volume of ecclesiastical construction since World War II. This increase in church construction is likely to continue for at least ten years, unless interrupted by conditions beyond the control of the church planners.

It is paradoxical that churches can build only in periods of high prices. At other times, they are barred from

building either by lack of funds and employment by their membership, or by war.

Church building projects, when needed, should never be postponed. There is never an "ideal" time to build. The need should determine the action in the realization that justification can always be found which will outweigh the disadvantages. This is presuming that the need is there.

Decentralization of cities is causing many churches, located in sub-standard urban areas, to move out with the population trends into the fringe and suburban areas. This has given rise to many opportunities for complete new church plants. Such new planning for old congregations requires very careful analysis and master planning for the ultimate development of the new site, even though only a small portion of the final plant may be undertaken in the initial effort.

New Churches for Old

(From page 8)

kitchen did upon the fellowship hall in the basement, rendering both floors inadequate in area for their function.

A new wing was erected across the

rear of the building into which the choir and chancel were placed, and the basement of which housed the kitchen. Other needed rooms were thus obtained, including eight classrooms, choir room, parlor, study, office, boiler room and other facilities.

A note of simplicity marks the transformation of a cluttered and distracting worship room into one of chaste orderliness that produces an unmistakable atmosphere of worship. The effect of the change upon the younger generation is most gratifying.

New pews and pulpit furniture of the Early American Period were purchased. The chancel is dominated by an altar surmounted by a reredos that has a brocaded fabric panel as the central feature.

There are three choirs, one in the chancel and two in the balcony at the rear of the worship room.

The color scheme of the worship room is ivory and blue.

The illumination of the nave is that of incandescent lights recessed into the ceiling with only a diffusing glass at the ceiling plaster line. The chancel is lighted by adjustable reflectors concealed back of the chancel arch.

DO YOU PRAY FOR YOUR MEMBERS?

Prayer for the Minister

by John T. Wallace, Jr.*

AT times the Holy Spirit awakens me enough to make me conscious that my ministry has become tarnished with the dullness of the commonplace. When the thrill of wonderment at things divine is not present the preparation of sermons becomes a toiling and rowing in the darkness; visitation becomes merely a thing of necessity; and prayer is the perfunctory performance of a meaningless ritual.

Prayer is one of the most abused things in the ministry. We abuse it by the way we shove it aside in hastening to tasks that die without the life brought to them by prayer. We abuse it by the way we neglect it; by the way we skim over it. We abuse it with vain words that fit our profession, but are not spoken with the heart. We say, "pray for me," and do not mean it, for we really do not expect to be prayed for each time we request it. How shamefully we abuse it by the way we make promises concerning prayer without the slightest intent of fulfilling them. A dear member comes to the pastor and requests prayer for some burden and he replies almost flippantly, "Why certainly I'll remember you in prayer." During the rush of the day I've promised to remember someone in prayer and by night could not remember the person or the request I had pledged myself to in sacred service.

If we pray for someone it is because that person holds a dear spot in our heart. If we pray long for someone in whom we are only remotely interested, we soon become intimately concerned about that one. How true the words of William Law when he said, "If you pray for a man sufficiently often, and sufficiently fervently, and sufficiently in secret, you cannot but love that man, even were he Alexander the coppersmith."

We pastors are artists at excuses. How often I have excused my little time in prayer, particularly prayer for my people and their individual needs. No pastor will deny that the Bible teaches that prayer for one another is one of our first and most important duties. Paul is our best exam-

ple of a pastor who continued in prayer for his people, for his converts, for his churches. Yet we excuse ourselves, especially if we have a church of several hundred members with the demand such a charge lays upon our short days.

The other day I was reading again in a classic of Richard Baxter, *The Reformed Pastor*, where he said, "Another part of our ministry is to have a special care of each member of our flock. We must labour to be acquainted with all our people. To know all their inclinations and conversations; for if we know not the temperament or the disease, we are likely to prove but unsuccessful physicians."

In thinking of Baxter's words I thought of how often I fail before God and my people in reference to bearing them on my heart and in my prayers. This made me realize how very commonplace I permit a divine ministry to become. The fruit of this thinking was a plan I am now working among my people in my own prayer life. This plan has been in use for only a month, but already I have found it to be one of the most profitable, gratifying, and delightful experiences of my ministry.

I have taken our church roll and listed the names of the heads of families who are members of our church, or individual names if their families are not on our roll. The list is made in groups of three names to a group. Each group has a date beside it. Each date on the calendar is used except Sunday. Each day I take the list and pray for each person and their family that is listed under that day. Our church has about 700 resident members. It will take time, but eventually I shall have prayed over every resident member. Thomas Boston of Ettrick used to tell his people that on the judgment day that he would call the stones by the roadside to testify he had mentioned their name in prayer up and down all the trails of his parish. I shall feel better before God to know that I have not failed to lay them before his throne.

Now the thing that has helped this experiment to be so gratifying is that I have prepared a form letter to be sent to each person whom I planned to remember in prayer. In the letter I mentioned that on a certain date I

plan to remember this person and their loved ones in my daily prayer time. I suggest that if they have any need or burden or desire that they would like to share with me in prayer to please let me know.

Of course everyone does not reply, but many do. The letters of reply have been a blessing in many ways. They have revealed the hearts of the people in a way I had never known them before. I learned of new burdens and desires that help me understand the needs of the people better. It has helped me to be less critical toward some who have been carrying burdens I did not know about until the request for prayer came. It has helped my preaching to be more practical and sympathetic. It has given me cause of rejoicing as I discerned in the replies a growth of grace in those people. It has made me feel closer to my people and the people to their pastor as we come to know that we are pledged to pray for each other. It has been the greatest aid to a more spontaneous and sincere prayer life. It has helped me, not only at stated periods of prayer, but has made prayer become a more natural and continual part of my life. Often I find myself holding up this person or that one in prayer as during the day the memory of something in their letter comes to my mind. The very opening of a letter requesting prayer is often cause for immediate prayer and tears and thanksgiving as I get to see a bit of that person's heart.

As I read their replies and see the needs of my people I am brought to a new sense of my insufficiency for the task and of the only source of deliverance and strength. Thus, as we come more often and with new earnestness into the presence of the Lord and then rise to see his hand already at work we are awed by the mystery and thrill of knowing that in a life of prayer we are working in a realm charged with his power and hallowed by his presence.

COME DOWN

Still am I haunting
Thy door with my prayers;
Still they are panting,
Up Thy deep stairs!
Wouldst Thou not rather
Come down to my heart
And there, O my Father,
Be what Thou art?

George MacDonald



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*John T. Wallace, Jr., is pastor of the Felix Memorial Baptist Church, Lexington, Kentucky. This article is reprinted from "The Baptist Program" by special permission of that publication.

A CHURCH BOTH GREAT AND BEAUTIFUL

Architects Approve California Church

by Paul W. Travis*

THE Church Architectural Guild of America recently made an award to the Westwood, California, Community Methodist Church. This striking Moorish style, reinforced concrete building is recognized both by its utility and its beauty. One thousand people may be seated in its nave.

Located on property fronting 535 feet on traffic-filled Wilshire Boulevard, in Greater Los Angeles, the spire rises 147 feet above the street, as high as a twelve-story building.

An interesting church architecturally, it is also, in its phenomenal growth, a demonstration of what is happening in California, with cities springing up almost over night.

In 1926, G. Bromley Oxnam, then the executive secretary of the Los Angeles Methodist Missionary and Church Extension Society, drove out into the country north of Los Angeles. As he gazed on the pastoral pastures and hills, he envisioned a modern city here. He interested others, and on April, 1926, 180 feet of frontage was bought down on a country road named Wilshire, at a cost of \$46,000.

In July, 1929, the church was officially organized with fifteen members

in a home in Beverly Hills.

Today the church has 2,000 members, a million dollars of property, and an annual budget of \$86,000. It is within a half block of a 146-room, ten-story apartment house, one of California's largest. It is adjacent to the University of Southern California at Los Angeles. Wilshire Boulevard is one of the busiest, swankiest streets in the world.

The four buildings of the church have been built according to original plans, set in a square which forms a patio.

Helms Chapel was dedicated December 22, 1929, named after the pastor of the First Methodist Church in Los Angeles. This church pledged \$57,000 to the Westwood church in 1948, and generally helped the beginning church.

At the end of the first conference year after the church was started, the Sunday school had leaped from an initial enrollment of 61 to 302, so a temporary additional chapel was erected, Children's Day, June 15, 1930, with another added as an educational building in 1936.

The present educational unit was first occupied in January, 1939, when the church had a membership of 573. By 1942 it had increased to 867.

The present pastor, Dr. Ray W. Ragsdale, became fourth pastor in July,

1947. He has proven to be a leader of exceptional organizing and preaching ability, of untiring vitality, a great preacher and a dynamic leader.

The third unit, the administration building was occupied October 17, 1948. There was then 1,500 members.

Thus the synoptic history of the church illustrates how the Lord's work multiplies when there is vision and faith. We also see the tremendous challenge to the church in keeping up with the tremendous building in Southern California. Westwood Church estimates there are 67,000 people in the community without a church.

Appealing Sanctuary

The great 1,000-seat sanctuary was dedicated July 1, 1951, with Bishop Baker preaching.

While the floor plan resembles the Gothic cruciform, the architect, Harold E. Wagoner of Philadelphia, modified this with stub transepts which permit the free-standing reinforced concrete, vaulted columns to frankly reveal the earthquake and A-bomb resisting qualities of the completely woodless structure.

Civilian Defense considers this one of the most A-bomb proof structures in Greater Los Angeles, with walls of



LEFT: ALTAR SHOWING LOWER PART OF THE "GLORY" WINDOW. CENTER: THE TOWER OF PEACE. RIGHT: NAVE AND ALTAR.

*Minister and traveler, Santa Ana, California. Sponsor of Travis World Outlook Missionary Conferences.

steel and poured concrete. It is said an A-bomb could explode virtually atop the building, with no damage. It was built to stand 500 years.

The sanctuary has an illusion of cathedral size by an ingenious arrangement of the free-standing columns, placing them at progressively greater distance from the center line as they are placed to the rear. This counteracts the usual diminishing effect of distance.

The Glory Window

A peculiarity of Moorish-Spanish cathedrals is the huge size of the reredos. In Westwood this is accomplished with a huge glory window, an entirely new creation in church windows.

The \$40,000 window has the power to transmit light into the sanctuary from the outside, and then, when daylight disappears, the window is entirely lighted from reflected light on the interior.

The glass in the window is colorless, but the lead elements in two dimensions, carry brilliant color. Thus, when light shines through, there is a stained glass effect, with sparkling colors like gleams from emeralds, topaz and rubies.

But the elements are covered with flown gold leaf in varying degrees. Thus, at sundown, there is a glorious transformation. The window changes from the jewel-like effect to a subdued gold light, until at last it bursts into a shimmering, brocaded tapestry in gold filigree.

The Scriptural theme of the glory window is Second Corinthians, 3:18.

The glory window is in five lancets. The elements are so scaled that from a distance an overall mosaic is seen, but close-up each medallion, set off with intermediate designs, tells its significant story of the Saviour's life.

Tower Is Dedicated to Peace

On January 17, 1951, the board of trustees made this resolution:

Resolved, that the great tower of our new Memorial Sanctuary rising majestically one hundred and fifty feet . . . shall be designated "The Tower of Peace," as a memorial to our sons who gave their lives and in honor of all friends of Peace who by their labors have worked that there might be an end to war and that Peace and Justice might reign . . . Let it also be a testimony to our faith in the ultimate achievement of Peace and a constant reminder to all those who pass to offer a Prayer for Peace.

Further be it resolved: that a plaque shall be placed thereon, where all may see on which shall be inscribed this resolution.

Carillonic Bells, manufactured by Schulmerich are played through loud speakers in the tower, from a separate keyboard at the organ console, or from

automatic electronic equipment. The 25-note English type bells are struck by hammers.

The great organ has 2,131 pipes, in 26 ranks which range from a six-inch pure tin pipe one quarter inch thick to a sixteen-foot wooden one, fourteen inches square.

The paid church staff consists of Dr. Ragsdale, associate pastor Leo C. Kline, Lewis Durham, the minister of education, Raymond Moreman, minister of music, a minister's secretary, a church and a financial secretary, a wedding hostess for the 100 weddings a year, and a sexton.

The sermons bear such titles as: "The Christian Cure for Worry" and "How to Take a Vacation."

Sunday evenings there are vesper services, varying in time so that the audience can see the transformation of the glory window. The services are of the popular type, such as Lorita Valley on "Books for Summer Reading," a drama by Christopher Fry, "A Boy With a Cart," presented by the young people.

A possible program for next year will be Rev. Paul W. Travis' World Outlook Missionary Conference.

Twenty-three boys' clubs use the

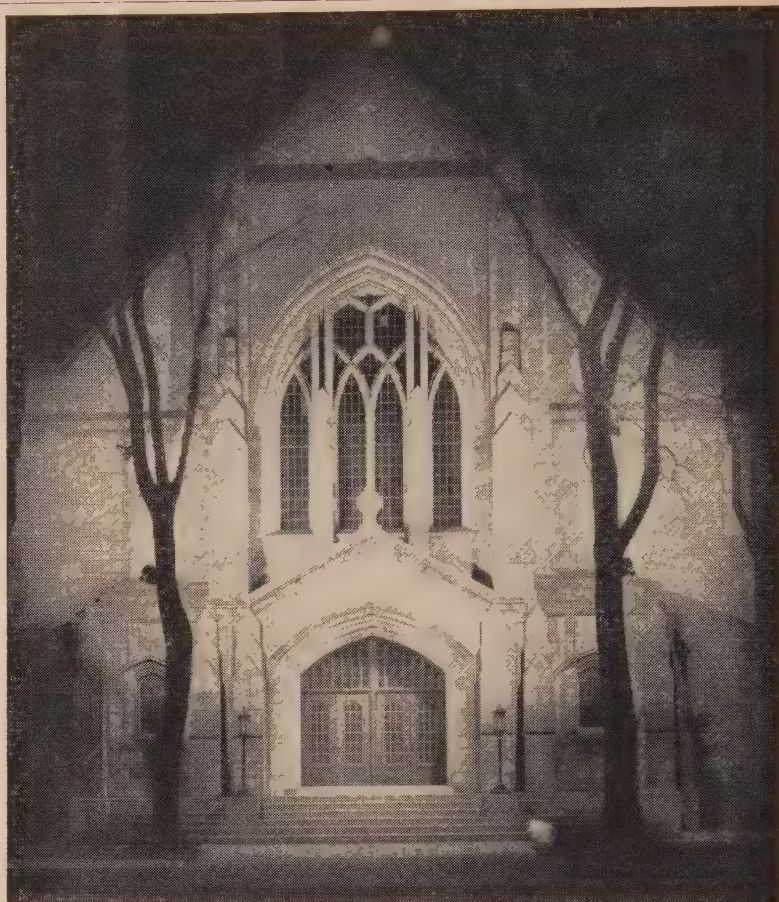
building, there's a youth lounge for high school and college youth, used every day.

The church has had three hundred additions this year.

THE BELLS OF HEAVEN

'Twould ring the bells of Heaven,
The wildest peal for years,
If Parson lost his senses
And people came to theirs,
And he and they together
Knelt down with angry prayers
For tamed and shabby tigers,
And dancing dogs and bears,
And wretched, blind pit ponies,
And little hunted hares.

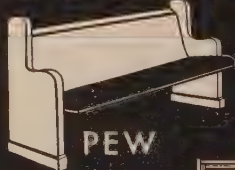
Ralph Hodgson



Illustration, Courtesy, Curtis Lighting Company

FLOODLIGHTING AT ENTRANCE GIVES INVITATION
First Methodist Church, Oak Park, Illinois

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GOOD LIGHTING AIDS WORSHIP

Relight Your Church

by Fred Eastman*

WAS your church lighting installed in the horse-and-buggy era? Or has yours been one of the few churches which has made use of modern scientific lighting? Does it glare at you? Does it throw most of its light in the eyes of the congregation, or does it put it where you want it—on the altar, the choir, and the minister? Is it harsh and static, or soft and flexible? Does it fight you or help you as you seek the presence of God?

By proper lighting, you can make the miracle of electricity work wonders of beauty in your church. But what does "proper lighting" mean?

Light as an Aid to Worship

It means *lighting designed to be a positive aid to worship*, lighting that attracts people to the church and makes them feel that they are in a place of beauty and peace. Specifically, it means lighting that quietly and without ostentation focuses the attention of the congregation just where you want it at any given moment in the service, now upon the altar, now the choir, now upon the minister, now upon the hymn books of the people in the pews. This will require a system of lighting that is controllable in intensity, in direction, and in color. When you get it you will have

*Reprinted with some revisions from "The Christian Herald." The author acknowledges indebtedness to Mr. John L. Stair, Mr. L. V. James, and Mr. Edward Rambush, lighting engineers and to Mr. Frank L. Venning, architect.

no glare. You will have no expensive fixtures, no huge chandeliers attracting attention to themselves. Instead, you will have most of your lighting coming from concealed sources—sources buried in louvered, hidden reflectors for concentrated direct lighting or, occasionally, in front of softly luminous surfaces for certain general lighting purposes. It will be controlled by the organist, who will have near him a simple lighting keyboard which he will operate as he operates the keyboard of his organ.

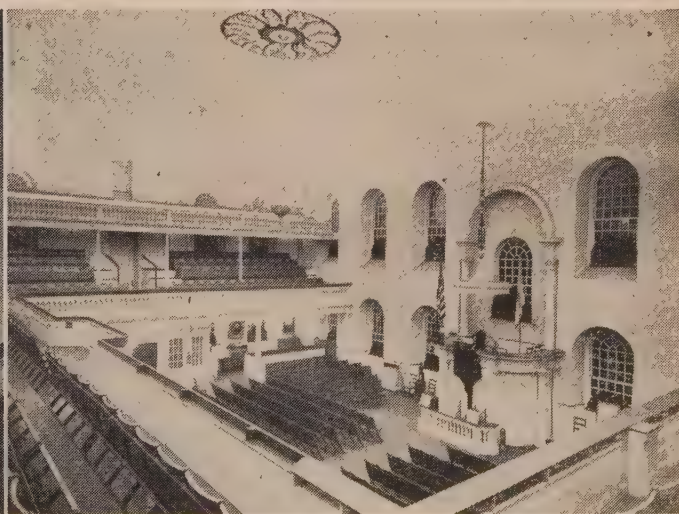
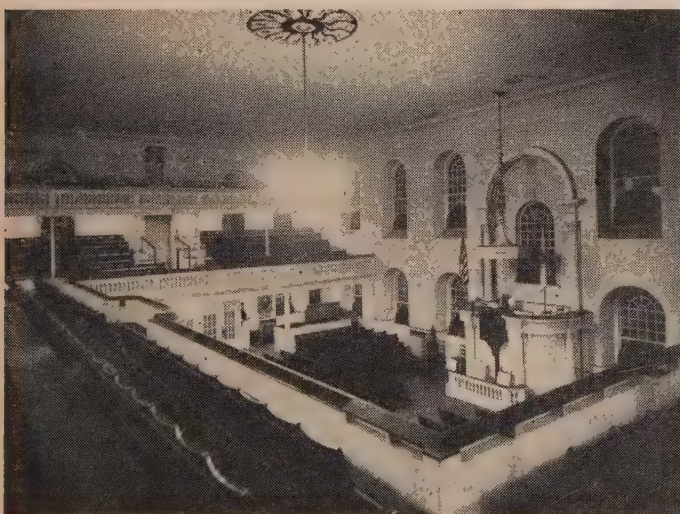
Recent Lighting Improvements

Why this new emphasis on lighting? Why is the old smack-you-in-the-eye kind not good enough? Because a whole new generation has arisen which has become accustomed to better lighting in its homes, its offices, its theaters, its schools, and its public buildings. Fifty years ago, when the typical church lighting was installed, it was probably the best of the day. The church then led the way to better lighting. Most other institutions were still burning gas or even kerosene. Our fathers thought the house of God deserved the best and they provided it. But in the fifty years since then lighting engineers have come into existence and they have made vast strides in the development of light as a science, almost an art. They have introduced concealed-source lighting, dimming devices, soft colors, multiple

switches, and a hundred other gadgets by which they have made light a flexible and delicate instrument in man's service. Increasingly in homes, schools, theaters, and art galleries they have transformed what was once only an invention to make a glare into a ministering angel touching life to beauty. We have seen the truth of this in our own homes. But all these years the lighting in our churches has remained just about the way our fathers installed it. And today church lighting lags behind where once it led the way. It is time to lead again. The house of God deserves the best today as much as it ever did. It should be, for our generation as it was for our fathers, the home of beauty and of light.

What's Wrong

Some months ago, I asked a large group of church members if they were satisfied with the lighting in their churches. If not, would they write me letters about it. More than two hundred of them wrote letters saying no, they were not satisfied. They said their lighting was often more of a hindrance than a help to worship. It glared. It showed up the freckles of the congregation but left the altar in darkness. It was static, not mobile. Its operation was by abrupt and noisy switches. It attracted attention to itself rather than to the places where that attention was desired. It illuminated the wrong parts



BEFORE AND AFTER EFFECTIVE LIGHTING
Old South Meeting House, Boston, Massachusetts

of the room, and it did nothing to aid the mood of devotion and worship. It usually left the minister's face in a shadow. What did they want in the way of improved lighting? They said they wanted light that performed its function so effectively that no one ever thought about it; light that rested the nerves; light that gently guided the eyes of the congregation to the service, to the choir when it sang, to the minister when he preached, to the altar at other times, and to the hymn books when they were in use. Many of them spoke of lighting the entrance to the church so that it would smile a welcome to passers-by. A few spoke of lighting that would produce the color effects of the beautiful stained glass of the old cathedrals of Europe. One or two wanted light that would make a constructive use of shadows. All wanted their lighting improved — and they were equally unanimous at another point; the improvements should not be expensive.

Of course the obvious answer to these suggestions for better church lighting would be to say, put the whole matter in the hands of an architect. But it depends upon the architect. Many of them, probably a majority, still think of church lighting in terms of decorative and expensive fixtures. They know how to light a room, but they have not yet learned how to light a service of worship that must move progressively from one emotion to another. Moreover, most of the competent church architects are concentrated in the large cities, whereas the majority of America's 248,000 churches are scattered over the country in smaller cities and rural communities. Only a fraction of the churches needing help in securing better lighting are within fifty miles of a first-rate church architect.

Therefore, in an effort to give some sort of practical guidance to these churches that want better lighting, I sought out a few of America's most capable lighting engineers and architects and together we worked out a plan, the substance of which is as follows:

A Plan

In every church auditorium, large or small, there should be at least three lighting circuits; one for the auditorium as a whole, one for the chancel and choir, one for the pulpit. Many churches will need a fourth circuit to be used independently to illuminate the altar or communion table.

Each of these should be controlled by switches equipped with dimmers so that the intensity of the light may be varied in accordance with the need, gradually and without sharp or abrupt change.

All the switches and dimmers should be operated from a single switchboard

located near the organist, who should be responsible for regulating the light as the service progresses. Light and music are both essential for developing the proper mood; they should work in harmony and not against each other. The organist will need to shift the lighting only three or four times during the service, and a moment's attention in each case is all that will be required of him.

At the beginning of the service the auditorium or nave should be dimly lighted and the chancel and altar emphasized; when the hymns are sung the lights in the auditorium should be fully lighted, then dimmed during the prayer, the anthem, and the sermon. The lights upon the choir should be brought up when it sings and dimmed afterward. The lights upon the pulpit should be intensified when the minister is reading or addressing the congregation.

Specific Suggestions

Let us consider each circuit in turn:

1. *The chancel lights.*—These should be from concealed sources and should flood the choir and altar with a bright but not a harsh, illumination.

2. *The pulpit light.*—This should come from a small spotlight located in the arches twenty to thirty feet above and in front of the minister and shining down upon his face at an angle of about fifty-five degrees. It should be equipped with concentration rings so as to prevent a spill of the light to right or left.

3. *The auditorium lights.*—Wherever possible all the auditorium or nave lights should come from concealed sources. This does not mean indirect lighting, which is seldom desirable, especially in rooms of Gothic height. It does mean the elimination of large globes and chandeliers which always attract attention to themselves instead of to the objects they are supposed to illumine. Lights should be concealed in coves, in corners of arches, or wherever the architecture of the room permits. This kind of lighting is not only more effective but less expensive than the chandelier variety. Where concealed-source lighting is not possible for the main body of the auditorium, a special type of hanging lantern is recommended. This is one so designed that it sheds most of its light downward and toward the front of the church but emits only a soft glow from its sides and back. Thus there is no glare in the eyes of the people.

In order to get the proper effect from artificial lighting it is necessary, of course, to control the daylight coming through the windows of the auditorium. Where these are of genuine stained glass, rich in color, they present no problem. But more often they

are of a temporary nature and admit a glaring light. This can be eliminated either by stippling the windows with a dark stain or by hanging curtains over them. To stipple, use a mixture of raw umber, linseed oil, spar varnish, and, if a cooler effect is desired, a little Prussian blue. It is imperative that windows should first be washed with alcohol to remove any grease.

The entrance of the church should be floodlighted to make it attractive. Floodlighting may also be used effectively on towers and spires when they are of outstanding beauty, but this item is apt to run into expense.

Equipment for this modern church lighting need not be costly. Mechanical devices are now available for providing any suitable effect. More than a hundred different types of electric bulbs may be had, ranging from three to a thousand watts in capacity and in various shapes and colors. There are also standard control units for spreading and for concentrating light beams. There are also compact units for tucking away into restricted spaces, elongated light strips to be advantageously employed in many ways, and simple wiring devices useful in providing "plug" receptacles.

Dimmers are recommended to provide flexibility in each of the three circuits and should be so planned that an even illumination is obtained at one-third or one-fifth the normal intensity at times when the subdued lighting is desired. The dimmer method of control brings about a gradual and unnoticeable change in the lighting intensity and a corresponding direction of the attention of the congregation. For the average church auditorium the dimming equipment should not cost more than one hundred dollars.

What to Avoid

Beware of central fixtures; that is, any attempt through chandeliers or otherwise to light the auditorium or the chancel from one or two large fixtures in the center of the room or along its axes. Such fixtures invariably draw attention to themselves; they are inefficient, they glare, they throw shadows where they are not wanted, and they do not light the room evenly.

Avoid ring lights around the columns because they cut the column in two and cast light unevenly over it.

Avoid wall brackets because they are inefficient and distracting.

Avoid "studding lamps in the ribs and vaults of the ceiling." These are inefficient and distracting and it is difficult to replace the bulbs when burned out.

And, of course, avoid all naked bulbs, because they glare. Glare is as out of

the modern way to

cut the congregation's costs

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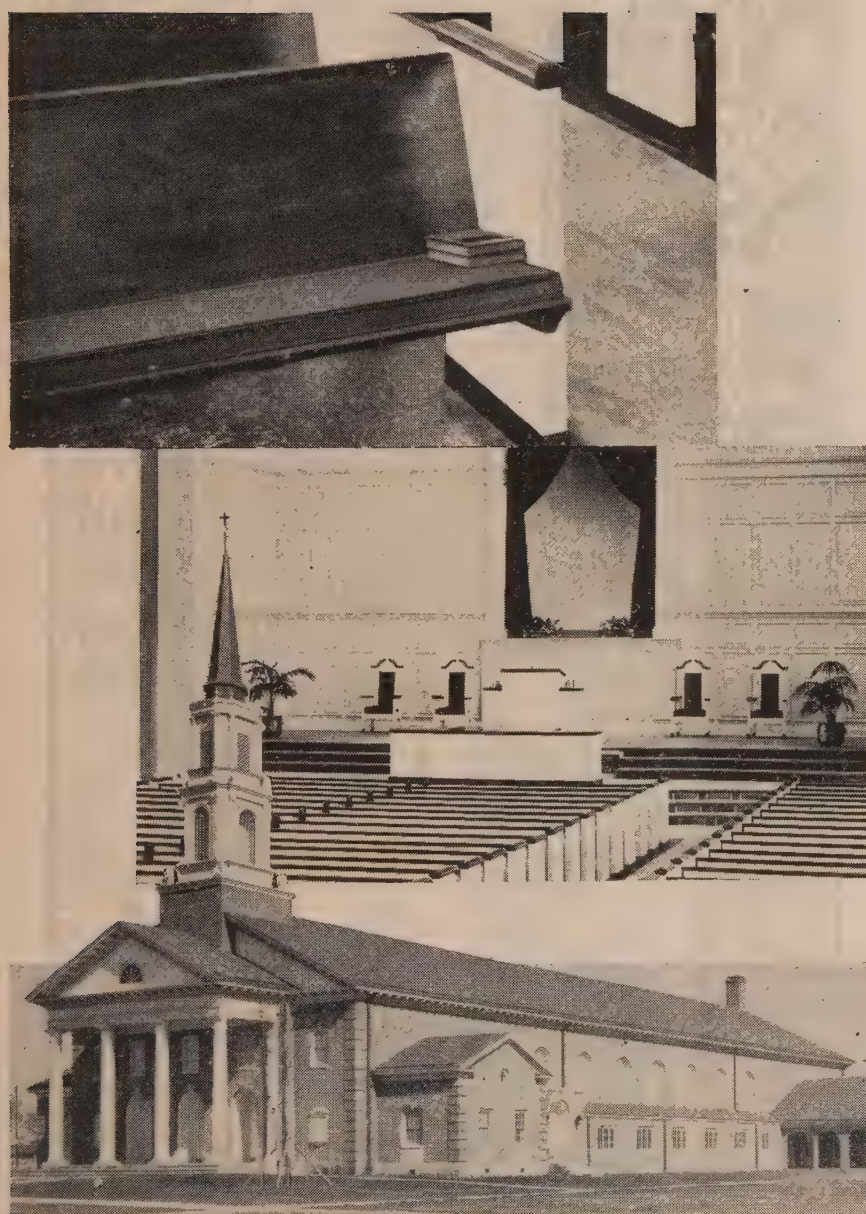
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Foamex pew installation in the Skillman Avenue Church of Christ, Dallas, Texas . . . by L. L. Sams & Sons, Waco, Texas



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place in a church as a jazz band.

An Ideally Lighted Church

Picture now a church which has been relighted according to this plan. As you approach it, the entrance invites you cheerfully. Once inside you never think of the lights, but they think of you. You see no glaring globes. Your attention is directed to the front of the church, not to the sides. Your eyes rest upon the softly lighted altar. The organist finishes the prelude and the choir winds its processional way down the aisle and into its stalls. As the singers take their places their faces and their music are illuminated by the concealed chancel lights. During the first part of the service the auditorium or nave is well illuminated so that you read your hymn book and order of service without eye strain. As the anthem is sung, the lights upon the choir come up again, while the auditorium lights diminish. And now the minister is in the pulpit. You may not have noticed it, but the auditorium and chancel lights have been decreased by half in their intensity and the minister's face is now the focus of attention. You see his features and his expression. The sermon finished, the lights come up on the altar and chancel. The benediction is pronounced, the choral "amen" sung. There is a moment of silence. A bell sounds softly. Gradually the lights in the auditorium come up. The service is over.

Let there be light in your church!
And let it be your servant, not your enemy, as you worship!

URGES PROPER TREATMENT OF JAPANESE WAR BRIDES

Washington, D. C.—The future success of Christianity in Japan may be determined by the treatment Americans give Japanese war brides.

This is the opinion of Chaplain (Lt.) George W. Thompson, USN, who, as a chaplain aboard transports that bring many servicemen's wives to the United States, has counseled and guided Japanese brides on their way to a new homeland.

Chaplain Thompson praised the generally high calibre of these girls who have married American servicemen stationed in Japan and Korea. He said, "These women are coming to America to become homemakers, mothers, and, in time, citizens of this country."

"Some of them," he said, "will move into communities where they will be ostracized by people who are inclined to consider themselves members of a preferred caste."

Chaplain Thompson urged churches to take the lead in welcoming war brides to the community and in extend-

MORE THAN A PIECE OF PAPER

Moral Implications of a National Election

*A Sermon by J. Richmond Morgan**

AND they appointed two, Joseph called Barsabas—and Matthias. And they prayed and said, "Thou Lord, which knowest the hearts of all men, show which of these two Thou hast chosen. That he may take part in this ministry and apostleship, from which Judas by transgression fell,"—And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.—Acts 1:23-26.

This is the story of a simple, frank, democratic election, an election dominated by fine spirit and controlled by high idealism, for this was the election of the first Christian bishop. A bishop is chosen primarily to serve not a church but the Church, and while he may have jurisdiction over an area or diocese his final responsibility is to the nation and the world.

The people of these United States are again called to exercise our rights as free born citizens in electing representatives to legislate for us either in accordance with, or in defiance of, the specifications of our sacred constitution.

Surely the church should not apologize for trying to keep itself above the political battle, so that anguished men and women of all political faiths may look to her as the one institution that has no axe to grind, and can be depended upon to speak for humanity rather than for any part of it.

To properly discuss this topic from the pulpit may be difficult but we should not shrink from trying to make clear the religious implications of all great events and responsibilities. Obviously a church made up of varied political faiths has no right to sponsor any one

political party. This pulpit, please God, shall not be degraded to where it speaks for any one faction. The man in the pulpit will have his political leanings but the pulpit is not the place to air them.

This New Testament record of the election of the first bishop suggests a few broad principles which might profitably be reconsidered on the eve of another election.

The Purpose of the Election

The early Christians were clear on the purpose of the election. It was to elect a man "that he might take part in this ministry and apostleship." They were electing a bishop in the church, the universal church.

Any bishop who would consider only his own local interests would be unfaithful to his high office. Any people who would elect a bishop on the grounds that he would care for their interests rather than for the interests of the universal church would be unfaithful to their obligation as voters. The election was for one "to take part in this ministry and apostleship." This is a high purpose. Such a purpose excludes the malice which has infected public office in the past. The self-seeker, schemer, partisan, cynic and the charlatan who assumes virtues he does not possess, and mouths noble sentiments that go no deeper than his teeth, has no place on the ballot when we are seeking a man for "this ministry and apostleship." The doctrine that a man may do in a public capacity things which would be disgraceful in private life, is broken down by this New Testament ideal. Thank God there have been men in public life who have looked upon their office as a ministry and an apostleship—and there still are such men.

The curse of the nation is the old curse of Christendom, faction, division, suspicion, provincialism. As a bishop must function in the interests of the church rather than for his particular part of it, so the people we elect should legislate in the interests of the nation and not for any locality or party within the nation. The legislator holds his

*Minister, First Congregational Church, Peru, Illinois.

ing the hand of continuing friendship to them as they make the adjustment to a new environment.

Although many of the young women come from Shintoist or Buddhist backgrounds, nearly all are eager to learn about Christianity, he said, because it is the faith of their husbands and of their new home.—RNS

franchise in the halls of government to be exercised not primarily for his own constituency, but for the nation. And what is true of the man we elect is true of those who do the electing.

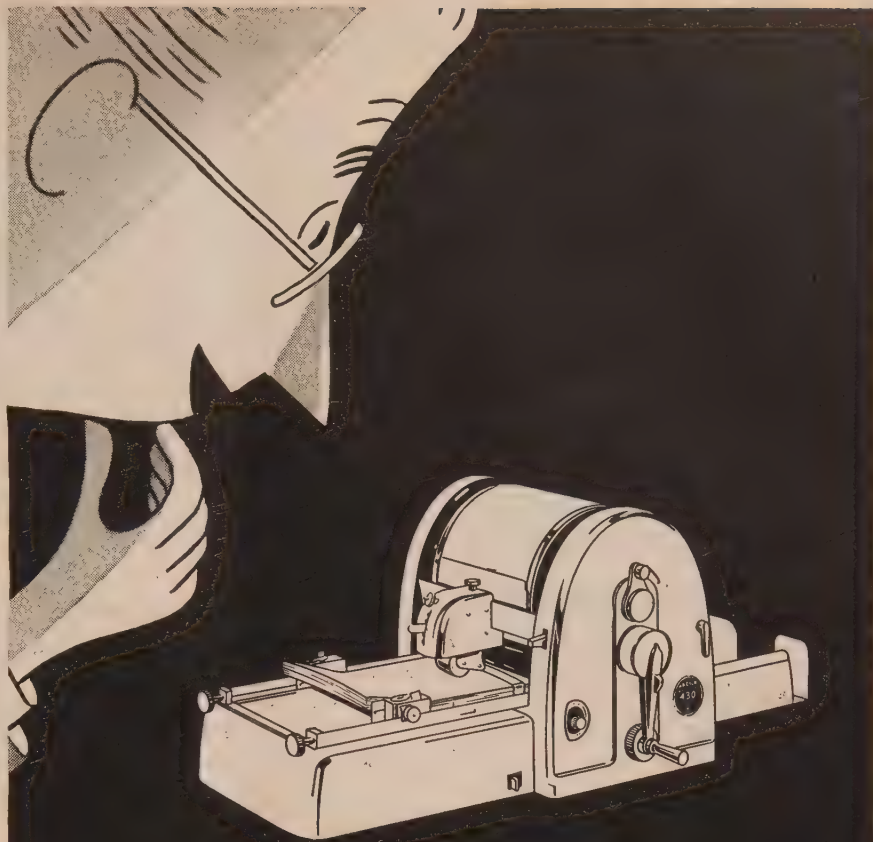
Our vote is too sacred to allow personal inclinations, prejudices, or even friendship to interfere or influence it. We have no moral right to allow our vote to be decided by the charities a candidate supports, the clubs in which he holds membership, or the church he attends. A candidate's character will be reflected by the things he is interested in. But we are not electing a president of a charitable or religious institution; not a patron of schools; not one to establish libraries, art galleries, hospitals and to give liberally to foreign missions. We are electing one that "he may take part in this ministry and apostleship"—one to represent us in the government of our country, all of it. It is amazing how we allow our personal prejudices to enter things. The Celtic Club had 52 members—50 Irishmen and two Scots. When electing a president the polls showed 50 for the Irish candidate and two for the Scot. In his acceptance address the successful candidate remarked, "Did you notice how the Scots stick together?"

The highest objective of the coming election is clear. It is not which man shall win or which party shall prevail, but how can we contribute to straightforward and efficient government. This cannot be won without heroic, consecrated sacrifice of personal prejudices or advantages. It is because good people have been too busy with mills, and merchandise, selfish schemes, trivial engagements, and narrow professionalism, we have often allowed the business of government to fall into the hands of men who fear neither God nor man. The will to think and the determination to vote with caution is the price of living in this fair land to which the harassed people of the world look as to a ministry and an apostleship.

The Manner of This New Testament Election

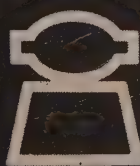
It was a human transaction plus what God might suggest. The human and democratic element is in the fact it was conducted not by the eleven apostles alone, but by the whole church. One hundred and twenty met in the upper room and cast their votes. The Divine element was in that they believed that it was over-ruled by God. They recognized that the one chosen by the people might not be God's choice, therefore they prayed, "Thou Lord, who knowest the hearts of all men, show us which of these two Thou hast chosen."

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doubt legislators try to represent the will of the people. But the Christian goes deeper. He takes God into account. He asks not only that a candidate should represent the will of the people, but also the will of God. Will the candidate aim at that which will contribute to God's final purpose for the world? That gives our vote an honor and majesty that cannot be lightly held. It requires that we go to the polls as the first Christians did, praying, "Lord, show us which of these men Thou hast chosen."

If we do it in that spirit, our vote will be cast not for a friend, a party, or even a nation, but for humanity and God! There are a few facts about this New Testament election worth observing.

Election as a Religious Exercise

First, they prayed, "Thou who knowest the hearts of all men show us which of these two Thou hast chosen."

The election of a bishop is usually regarded as a religious task, while the election for government is a secular business. That has weight only in so far as we recognize a division between the religious and the secular. Church history abundantly illustrates that the election of a bishop may be anything but religious, and the election of a President can be a profoundly religious matter in the Christian philosophy where nothing is profane and service is honorable. The important thing is not to have things done in the name of the church or political party, but to have things done under the sanction of God. Praying a little prayer before voting does not make it a religious act. It is religious only in so far as we discharge our right to vote as a sacred and solemn responsibility.

Second, they voted conscientiously. They had the right to vote and they conscientiously used that right. Like all good people their right was their duty. Like when we have a right to vote and that right does impose the duty to vote conscientiously. The important thing is not that we should give one man or one party a smashing majority, but that each of us should cast our vote conscientiously, unselfishly, religiously. The crying shame of our people is that they do not vote. Washington Gladden showed the absurdity of those who say that we have not the time to vote, by saying that it would be just as seemly for a man to say that he has no time to attend his daughter's marriage, or his mother's funeral. There is no business engagement which the American citizen should not postpone when his nation calls him to do his duty.

Today when we know much of the possibility of attack by alien invaders,

let it be remembered that we have an immediate enemy in a real army of internal foes who strive to take this land by encouraging the power of misrule, indifference, and of sheer, unpardonable, unadulterated neglect. We have the weapon with which to meet that danger in the conscientious use of our vote.

Third, it was free from personal interest. Both Barsabas and Matthias were candidates. Their supporters were influenced not by such things as blood relationships or chance favor or promotion, but by the question, "Which of these two hast Thou chosen?"

We are very far from this ideal in political matters. We still vote for a candidate of our own nationality or religious affiliations, a fraternity brother, a man who tells a good story, or has a hearty handshake. In so far as we use our vote for ourselves rather than for mankind, we are wicked—downright wicked. The farmer has no justification in looking at any question only in the light of his business, neither has the capitalist or laboring man. We are not only American citizens, we are Christian American citizens.

Need we the belching cannon's roar
The mangling of our youth in war,
Need we the stench of poison gas,
Need we the cry, "They shall not pass"
To banish lethargy, to waken loyalty.
Need we the anguished moans of women left alone

The sight of faces seared with pain
The spirits broken by the strain
To rouse us from our apathy
To send us forward loyally?

Need we the Hell of revolution
The scorning of the Constitution
Today a fact in fevered minds
Tomorrow a nation undermined
To urge Americans to vote?

A Prayer for Election Time

O Lord the Governor of the Universe, to whom our best laws are only approximations of Thy inimitable law, may we understand that our institutions can be permanent only as they are established on Thy truth and justice.

We therefore pray for guidance in the choice of those who shall create and interpret our laws, and continue to us the assurance that to fail in duty is to contrive with disaster. Make our polling places another source from which true blessings flow, and keep our courts the strong tower of those who have no strength.

Save us from surrendering our safeguards and allow not the web of outworn precedent to veil our vision.

Strengthen our sense of duty in political life and raise up a generation with the faith of Christ in its heart, ready to enlist for life in the holy warfare of freedom.

Through Jesus Christ our Lord.
Amen.



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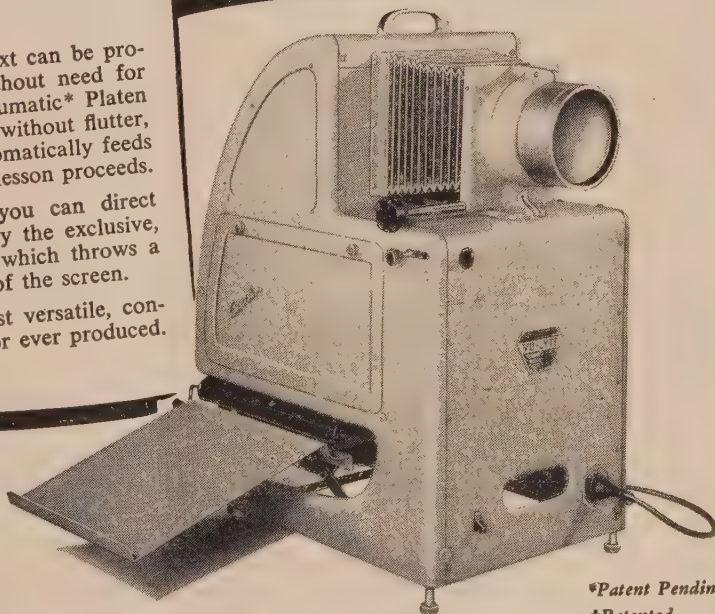
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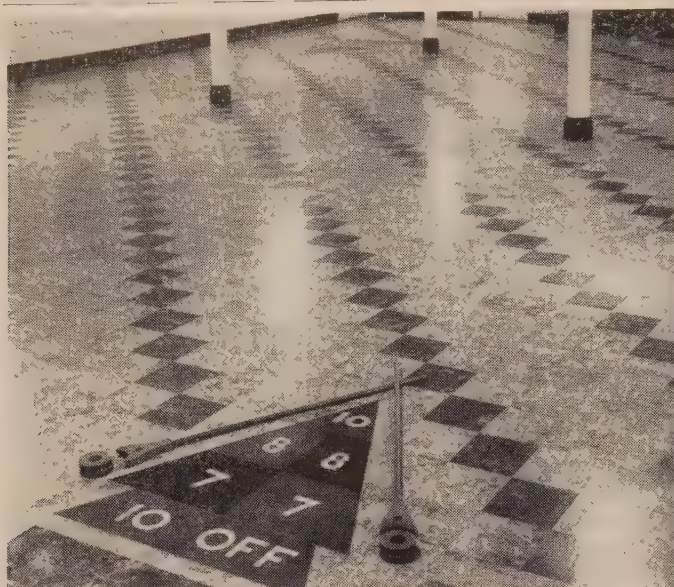


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At left: Asphalt recreational floors in the First Methodist Church, Mansfield, Ohio, are dusted with a non-greasy dressing which protects the beauty.

At right: Saint James Episcopal Church, Batavia, New York. Floor of maroon cement which has been treated with specialized cement seal, buffed to a high polish. The floor is non-skid. It is cleaned periodically with a neutral chemical cleaner.

GIVE YOUR FLOORS GREATER BEAUTY. LONGER WEAR

Make the Most of Your Floors

by J. W. Hillyard*

IN churches, as in other buildings that serve the public—it's floors that take the greatest punishment from "week in," "week out" traffic . . . and as hazards, they can be the greatest cause of slipping accidents. And because they represent an initial investment of many hundreds of dollars, getting the maximum service out of them becomes a financial "must."

But here's another important factor to be considered . . . churchgoers like a church home that is well ordered from the floor up. Beautiful, clean entrance floors have "come in" appeal—invite folks into your church, to worship, urge them to return and bring their friends. Dirty, dingy floors can cause prospective members to look elsewhere for a church home.

That's why it is so important for every church to adopt a careful program of floor care—one that will keep their floors in vestry and classrooms, sanctuary, kitchen and dining room, stairways and corridors, in the desired condition of sanitation, preservation and beauty. To help meet these high

sanitation standards with a minimum of labor costs, there have been developed many specialized products for treating and maintaining every type of floor. New equipment in the way of combination machines for scrubbing, steelwooling and polishing are currently on the market to speed up the heavier work. The free help offered by many of the companies manufacturing the better floor products can give you valuable advice on saving costs, eliminate much of your daily costly drudgery.

Because the right kind of care is so important in lengthening the life of expensive floor installations, in holding maintenance time and costs to a working minimum, and increasing the beauty of your floors, we have noted here helpful information to guide you in the proper care of asphalt tile, linoleum and rubber tile floors—also terrazzo and cement.

Care of Asphalt Tile

The most important thing to know about the care of asphalt tile floors is what not to do . . . because grease and oils act as a solvent and have a softening effect on this type of flooring, causing it to become spongy and its

color to run and bleed. So according to asphalt tile manufacturers, "never use strong soap or lye cleaners on your asphalt tile, never use solvent waxes, oily sweeping compounds, oil-treated mops, never lacquer or varnish asphalt tile floor." Follow the manufacturers' advice and stick to this neutral chemical method of care.

The first step in the proper care of asphalt tile is cleaning. And one of the neutral chemical cleaners now on the market is your safest choice. Such a cleaner contains no ingredients that might be injurious to sensitive floor coverings. Such a cleaner acts as a fast, effective "wetting agent" to thoroughly penetrate the dirt layer without hard scrubbing or rinsing—you simply apply with a clean mop, allow to set two or three minutes, then squeegee off or wipe dry. (Soaps and cleaning powders fail to clean completely because they can't be rinsed properly—the resulting scum or insoluble grit powder seeps down into the floor surface, causing floor covering to wear out long before its time. And since many powders contain lye, ammonia, alkalis, abrasives, they can work harmful action on sensitive floor surfaces.)

To make future maintenance easier, and prolong the life of your floor, immediately after cleaning you should seal the floor with one of the new synthetic type seals made especially for resilient floors. They're nothing short of sensational. These liquid sealers spread quickly with mop or applicator (see pix) preparing a smooth, even surface for your finish. Such a seal protects against moisture, dirt and grease . . . guards against discoloration or fading . . . and is completely harmless to sensitive asphalt. Safe un-

*President, Hillyard Chemical Company, St. Louis, Missouri.

derfoot too, and this is an important factor as asphalt tile tends to become slippery when wet. One of the better such seals on the market passes anti-slip tests with a co-efficiency of friction 50% greater than minimum requirements of the Underwriters' Laboratories.

After thorough drying, a water emulsion wax should be applied for a beauty finish. Choose one of the self-polishing types—and be sure it's one that has slip-resistance approval by Underwriters' Laboratories. Only water emulsion waxes are safe on asphalt tile. Paste or other solvent-type floor waxes as those made with naptha, turpentine, will soften asphalt, cause colors to bleed. An easy method for applying liquid wax is to use a shallow receptacle into which applicator or mop is dipped and then applied to the floor. This method is less wasteful than pouring directly on the floor. Better to apply two thin coats rather than one heavier coat.

An asphalt tile floor which has been so treated will give you durable, tough wear . . . will be much easier to clean and keep clean. Dirt won't stick. Quick once-over daily with a floor mop treated with an "oil-less" dressing is the only maintenance required.

If your asphalt tile floor shows softening and bleeding of colors, the cause, no doubt, has been improper cleaning with solvent-type products. Moderate damage can be remedied by cleaning with a safe neutral cleaner and steel-wooling to remove the softened layer, followed by proper care as outlined in this article.

If tiles show curling the trouble may be due to the improper use of varnish or lacquer. Once this happens, your only cure is to replace damaged tiles.

If tiles have become loosened, flooding the floor with water in cleaning is the most probable and frequent cause. Your best remedy is to re-cement loosened tiles. Thereafter use only neutral chemical cleaning with a minimum amount of liquid applied to the surface.

For Linoleum or Rubber Tile

You treat your linoleum and rubber tile floors exactly as you do asphalt tile. With one extra word of warning—in the case of rubber floors it is found that improper treatment is slow to reveal itself. Alkali used regularly on linoleum will make its damaging effects evident in a matter of days, and solvents on asphalt tile need only a matter of minutes. But, the wrong maintenance materials can be used for weeks or even months on rubber tile without showing any signs of injury. Then suddenly, the tiles begin to soften and swell, eventually disintegrating. When a rubber floor begins to fail

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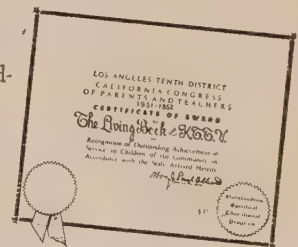


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there is no known remedy. However, when properly cared for, it will last indefinitely and is one of the easiest floors to maintain.

Another thing to remember about rubber flooring. Oil and grease cause rubber tile to become soft, spongy and to swell. Air oxidizes rubber flooring causing the rubber to dry out, check and crack. Sunlight, too, is a great enemy of rubber tile . . . causing it to lose its gloss and chalk.

The way to prevent such damage is: first, use a safe neutral chemical cleaner in regular maintenance . . . when in doubt as to a choice, refer to the Rubber Tile Manufacturers list for the right cleaner and follow the directions on the label. The information acquired may add ten years or more to the usefulness of your rubber floor. (Once a year, in the spring, it is permissible to steelwool the floor under a floor machine in conjunction with your approved cleaner to take up the grime.) Second, use a self-polishing water wax to prevent deterioration due to both air and sunlight . . . this finish will beautify the rubber, and take much of the traffic abuse from the flooring material. Water-dispersed wax is the only type of finish approved for use on rubber floors by the Rubber Manufacturers Association. All other finishes will injure the floor.

If Your Floors Are Terrazzo or Cement

A terrazzo floor is a cement floor embedded with marble chips. In a good hard and smooth terrazzo floor the proportion is 70 % marble and about 30 % cement . . . so practically the same treatment is recommended for both terrazzo and cement.

The most noticeable mar to terrazzo or cement beauty is a dull, clouded color caused by ground-in dirt and unsightly checking, cracking and pitting. Often this comes from the use of injurious abrasive powders, acid or alkali soaps, or sweeping compounds which can't be rinsed properly. And if your floor is not sealed, the seepage of dirt, grime, and grease, and alkaline salts into the cement matrix, it will cause untimely pitting . . . causing your cement floor to dust.

To prevent this and to keep your terrazzo and cement installations looking their very best at all times with a minimum of attention, heed these precautions:

Never use acids, abrasive powdered cleaners, alkali soaps. They cause pitting and "wear-away" damage.

Avoid spirit wax type sealers. They require buffing and cause terrazzo marble or cement to become slippery and dangerous.

Avoid varnish-type sealers. They yellow the floor, form traffic lanes and

are much too hard to remove.

Follow the treatment recommended by the National Terrazzo and Mosaic Association. (1) Clean with a safe chemical cleaner. (2) Seal with a penetrating (not a surface) filler or seal. (3) Maintain with a non-greasy dressing.

There are several effective seals from which to choose. You could use one of the new quick-dry type of film-formers or synthetic type sealers recommended for asphalt tile, and other types of porous floors, as discussed earlier in this article, or you could choose a seal made especially for terrazzo and cement. But whichever you choose, look for these qualifications. A good terrazzo or cement seal must penetrate deep, set quickly and become as hard as the terrazzo itself . . . to form a glossy durable anti-slip surface for heaviest traffic. It must be transparent and clear to bring out the true beauty of your floor colors. Usually two light coats are recommended with ample drying time allowed between coats. Seal applies easily with lambswool applicator, and when spread properly in both directions leave no streaks, voids or puddles. The frequency of sealing depends on the use to which your floor is accustomed. One of the beauties of this type of seal, is that it allows for retouching of traffic lanes, or places where furniture has rubbed, without re-doing the entire floor. Your terrazzo and cement floors sealed in this manner will withstand more punishment than the average floor ever receives. Be protected against dirt, moisture, grease and stains.

The subsequent maintenance of floors whether resilient asphalt, rubber tile, linoleum, or hard density terrazzo treated as indicated, or cement is with a non-greasy dressing. This is the only maintenance required.

In choosing such a floor maintainer—be sure that it passes Underwriters' Laboratories tests for "slip-resistance." Avoid—oily greasy dressings—they darken the floor in an unsightly manner—absorbing dirt and dust in a gummy, sticky hazardous film . . . thus creating a serious fire hazard. The better researched chemical dressings, now on the market, actually prevent disease-carrying dust from scattering—save the labor of frequent dustings, and provide a safe lustrous finish for woodwork, furniture, pews, as well as floors.

We hope that these suggestions will inspire you to further investigation on your own part.

If you have other questions pertaining to the care of floors, address your questions to the editor of this magazine, *Church Management*.



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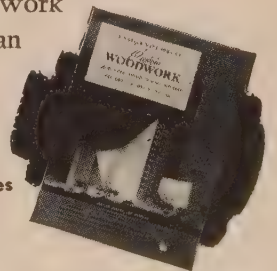
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SOME METHOD; SOME FAITH

Raising Money for the New Church*

by William H. Leach

NONE of us has ever seen a period of time in which so much money is being raised for new church buildings and so many new churches are being built as we see today. Bystanders look with amazement upon the construction of a dozen churches, a hundred churches, or a thousand churches and they ask: "Why do we need all of these new churches," and "Where do they get the money for these new churches?"

Among these bystanders there will

*Address delivered at the Church Building Forum, International Churchmen's Exposition, Chicago, May 22, 1952.

be good church members who will observe the spacious lawns of the new churches, the adequate worship facilities, the comfortable ladies' parlors they contain, the social and educational facilities they make available, the church offices which were entirely lacking in the churches of a generation ago and they get itching fingers and want to start to build a new church for their own societies. "Where do we get the necessary money?" they ask.

In many instances this question is immature. The expenditure of money follows a concept of need. As long as

the society is satisfied with its present building it is rather senseless to plan to raise a large sum of money for a new building. America is a vibrant, changing country. People get around and soon they learn that their neighbors in another community are enjoying better church buildings than they have. The need is thus created.

Need for new churches can probably be classed under three heads. First, many churches are destroyed by fires or other calamities. Between 1941 and 1949, 3,200 churches and synagogues were thus destroyed. The dollar loss was nine billions of dollars. With construction costs at the present time \$2.31 compared to \$1.00 in 1941 you will begin to appreciate what the great destroyer does to our churches. When fire hits your church you can't debate the need of a new church building. You must go ahead.

In the second classification we would put the churches necessary because of changing populations. Around every industrial city in the United States suburbs are growing by leaps and

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Wells Building Fund-Raising Potentials computed from the results of several hundred Wells Directed Church Building Fund Canvasses for pledges payable in 150 weeks.										
Index		YOUR ANNUAL BUDGET (in thousands of dollars)								
		\$7	12	17	22	27	35	50	75	150
YOUR CHURCH FAMILIES	200	6	5	4	3					
	300	7	6	5	4	3				
	400	8	7	6	5	4	3			
	500		8	7	6	5	4	3		
	750			8	7	6	5	4	3	2
	1000				8	7	6	5	4	3

HOW MUCH MONEY CAN YOUR CHURCH RAISE?

We have borrowed this chart from the Wells Organizations. It has been based on their wide experience in fund raising. To use the chart, first, locate the square where your church membership crosses your annual budget. Then multiply the budget by the number in the square. You will note the general principle that the smaller the church the more times it can multiply its budget.

bounds. Within a few years farms have become villages and villages have become cities. Young people, with children, have moved out, purchased lots and erected homes. When the homes have been finished they have sought churches. Where there are none they have been building them. When Sunday school teachers have not been available they supply the leadership. In these new communities churches are being buildied by the thousands.

But there is still another reason for the great new growth of churches. It is the same motive which urges people to build new homes. We have new concepts of Christian culture. The old churches with a worship room and a few classrooms do not seem to meet the needs of today. Folks like modern churches just as they like modern homes. The result has been the evolution of an American church building of which the old world never dreamed. It is not merely a Protestant movement. The same building tendencies are found in the Roman Catholic Church and the Jewish churches. It is an American idea and may be the great uniting force of our various faiths.

Practically every new church today offers a building with a five-point program.

- 1. A Building for Worship;
- 2. A Building for Religious Education;

- 3. A Building for Christian Fellowship;
- 4. A Building for Local Church Administration;
- 5. Grounds for Outdoor Activities and Parking.

Once the members of any church have caught the idea back of these newer churches they see the need for new buildings.

Let a few of your working women visit a church with a modern kitchen and convenient dining room and a ladies' parlor which is a parlor and they are not going to be content with the old church. Let the parents of little children visit churches where the little ones catch the spirit of worship in an attractive little chapel and they are not going to be happy with the improvised worship center with its pasted pictures. When members of the choir worship in a church with a new pipe organ they will have something to say about the old wheezy instrument in use in the home church. Give each group in your church a chance to visit some of these newer churches and your congregation will find the need for a new building.

The wise leader will also have some literature on modern churches available. Congregations need to know the terms of architecture. They should be taught to forsake the old "auditorium" and use the word "nave." "Chancel" should replace "pulpit platform." They



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should know why a center aisle is desirable and why modern churches conceal the pipes of their organ. After you go through this process you will naturally begin to talk of a need of a new church. Now it may be time to take the next step.

The Architect

I should like to digress there to speak of the architect. Visitors to these neighbor churches have been conscious that skilled men known as architects have planned and supervised the buildings. A church of any size must have an architect; even small ones should have. Some of the most beautiful churches in the country are small in capacity but large in spiritual concept.

The architect is a man trained to take your dreams and build them into stone, brick, metal and wood. He meets you when you see the need of a new church building, analyzes your needs and your resources, and, takes over at that point. His fee is based on the cost of the entire construction. He designs the church to most minute detail, supervises the construction and puts his personality on every square foot of the construction. A good architect, like a good preacher, is moved by the sense of stewardship. He is creating for use and beauty. In case of church construction he senses a divine mission.

Where he needs help, as is sometimes necessary with problems of heat, light, air and other conditions, he employs the proper engineers for counsel and advice.

In our office we get inquiries at times for floor plans for churches. Previously used floor plans may be suggestive. But each church is an individual. To provide standard floor plans would be like providing standard size shoes for a boy of four or a standard sized hat for a man. Shoes and hats must be bought for size and personality. A church must be built around its personality.

Many qualities must enter into the church building. Included would be the denominational tradition, the local community, the heritage of the larger community, the type of religious faith found in the church. No one church of 500 members will need a building like another church of 500 members.

A good architect must be a combination of several persons. He must have the soul and delicate touch of an artist, the culture of the learned professions and the common sense of a banker. Like his buildings his feet should be on the ground but his vision will lift his dreams toward the skies. Using the resources of these several persons he will use his skill to blend wood, glass, steel and stone into a chapel, a church or a cathedral which keeps within the

temporal resources of the local congregation but expresses a vision of things eternal.

How to Get the Money

Having disposed of question one and question two we now come to the question of money. How shall a church get the money it needs for a new building?

If you have followed the procedure suggested you probably have already reached something of a conclusion as to the amount of money you are required to raise. Is it going to be possible to secure that money?

Here is one principle which is definitely basic.

"Let each self-sustaining church plan to pay for its own building."

When you get to this point of the program there will be some people who will begin to think of some rich man who formerly lived in the community who might be tapped? Or the merchants in the community? Or the denomination? Some who never believed in Bible miracles—begin to pray for modern miracles when they think of the amount of money to be raised.

These miracles do happen at times. But much more common is the miracle of a congregation being strangely warmed and opening its purse and heart to the present needs. In the end the congregation is going to pay for the building. Start on that basis.

Since the church is probably going to pay the bill the next step would seem to be to analyze the financial resources of the congregation. Every church has its limitations but many times they are more liberal than the congregation assumes.

Here is where the professional fund raiser gives us great help. He knows how to appraise the financial resources of the congregation. Nobody can get money where there is none available. The experienced fund raiser will locate available resources which the local church would have missed. He can give a lot of help on the size of the campaign to be attempted. Since he cannot afford to take losing campaigns he is cautious in his survey. Let him have a few hours with your annual reports for several years and he will give you an amazingly close estimate of what you may expect to raise for a new building.

The profession of the fund raiser is not new. As long as I can remember there have been skilled men in this kind of work. Fifty years ago they were platform workers. They raised their funds from the chancel or pulpit platform of the church. But newer techniques are now the guide. Executive leadership replaces oratory.

Here, again, let a simple fact be understood. The professional fund

raiser does not go out and solicit all of the contributions. His work consists of the survey of resources, the preparation of literature, the organization of the workers, the direction of the campaign. The average fund raiser will not hesitate to go with the minister or layman on special accounts but his leadership is more surely in the training of the workers for the task that is theirs.

He has a skill and knowledge acquired by experience so that he can move directly to the objectives. The minister of the church will personally profit from his leadership as he lifts the financial burden and gives the minister time and energy for his pulpit and parish tasks. He works for a definite figure set in advance. It is safe to say that the church will always raise much more under his leadership than it would without it—many times more than the cost of his fee. Fund raising now requires professional skill. If your campaign is of any size—say from \$50,000 up—you will profit from these services.

I have never had any experience as a professional fund raiser but I have watched several of them at close hand. Perhaps experiences of some of these would be helpful to you.

I had a friend a generation ago who was very successful. It was before the day of the great campaigns but he was sort of a forerunner of today. He laid great stress upon the early meetings with the building committee. He sought to get a good estimate of the income of a sufficient number of church members to reach an average income for church families. Then he made a serious effort to get an exact income of the members of the building committee.

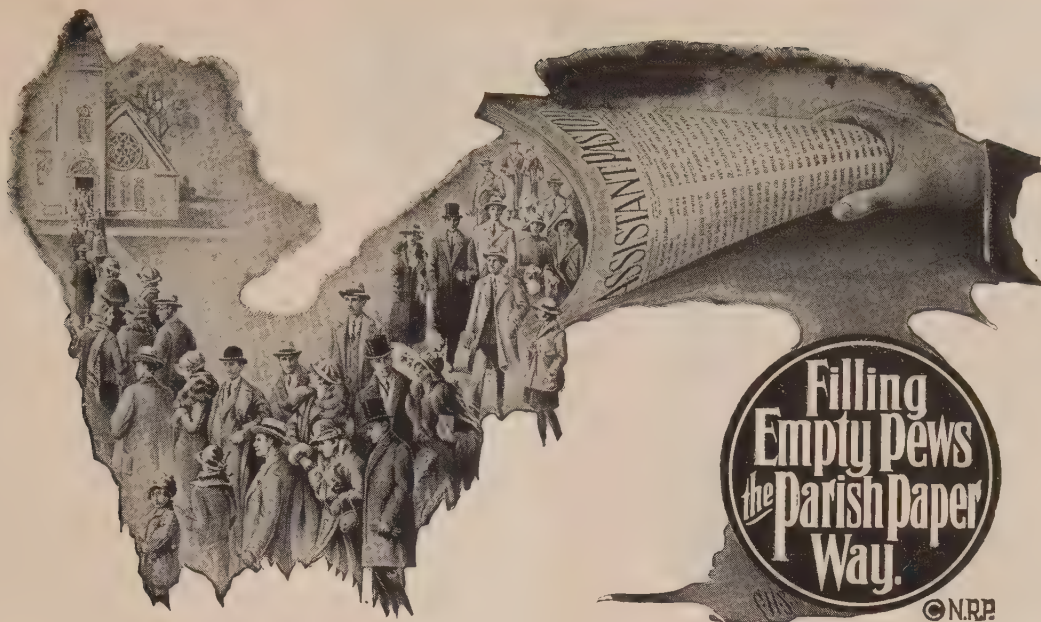
With this information he was ready for his first effort. On a chart he had prepared there was an estimate of the total income of the congregation.

Next he placed the total of the estimated cost of the building. From these two figures he found out just what percentage of the average income, over a period of three years, must be contributed to pay for the building.

The reasoning was obvious.

"Now you see," he explained, "just what percentage of the income of every member we must have to raise the total amount. So I am putting it up to you as leaders. If the men and women here tonight will assure me by their pledges that each pledge will be equal or above the average I will assure you that this effort will be a success. If I cannot have that assurance we may as well stop right now; it will fail."

It would take a few minutes for the shock of this to wear off. Some who had thought they might get off with a hundred dollar gift found that they were down for nine hundred or a thou-



DID you ever feel the thrill a pastor experiences when his church is moving ahead rapidly, money is pouring into the treasury, church packed at every meeting, and a nice crowd out at the mid-week service?

Do you know that if you are going to be a success as a church manager you must take advantage of modern church methods? Are you aware of the fact that nearly all progressive ministers publish parish papers?

A parish paper competes with the movies, the automobile, the Sunday newspaper, with golf, and beats

them decisively. A parish paper fills empty pews and keeps them filled.

Instead of sitting still and waiting and hoping that enthusiasm will grip the hearts of the members, why not take the initiative, step out and resolve that your church must go forward?

The first step is to establish a parish paper, and if you want the biggest value for your money, use our service. We are the originators of the parish paper idea. We standardize — mass production makes it possible for us to give you a better parish paper at a lower price.

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sand. But they could not argue against figures.

My friend assured me that when he checked these first cards he knew for a certainty whether the campaign would be a difficult or easy one.

From another wise man in this fund raising profession I gathered two items I think important. Never send out a solicitor on a building fund drive unless the solicitor has made his own pledge.

Second, in making plans for the campaign ignore the usual geographical basis so common in the Every Member Canvass. Instead assign canvassers to individuals in their own income brackets. The psychology of this is sound. Let men with incomes of less than \$5,000 solicit men of their own classification after they have made their pledges; let members in the \$100,000 class be solicited by men in their classification.

The ability of a church to raise a capital fund depends upon two factors. First is the income of the membership; second is traditional giving habits of the congregation. The simplest way is to take the budgets over a number of years. If the budget for the current year is a normal one take that.

Smaller budget churches will usually raise a greater percentage of its budget for the building fund. If your local budget is \$10,000 per year you might expect to raise \$60,000, or six times your local budget. As the budget goes higher the percentage goes down. A church with a budget of \$40,000 could probably raise \$160,000, a church with a \$100,000 budget could anticipate \$300,000.

Of course these figures are for the average church. If your church has a wealthy congregation the sky is the limit; all estimates are off.

Cash and Pledges

For the average church the building fund is in the form of "cash and pledges." Very few churches are erected on a cash basis. This makes it necessary to negotiate a mortgage loan. Most of such loans are placed with the local banks. Insurance companies and funding agencies take a small percentage of such paper. Occasionally I hear of a church which sells its notes to its own members.

At least four-sevenths of the cost of the building should be on hand at the time of completion so that any loan or mortgage will not consist of more than three-sevenths of the whole cost.

Most pledges being written today are for a period not to exceed three years. A shorter period, rather than a longer one is desirable. Congregations are very flexible today and many families

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move from the community in the three-year period. Since the days before income tax accounting are an unusually good time for collecting on church and philanthropic pledges we feel that the three years might be compressed but plan to have the pledge period extend over three income tax periods. By income tax period I mean one which includes March 15.

The pledges may be made on one payment weekly, monthly or annual basis. Bear in mind that a pledge of \$2.00 per week is more than one of \$100 per year. The additional 4%, and in some instances 6%, is a nice increase on a large fund.

Now, for a minute, let's turn back to the special or "miracle" gifts. I have urged you not to base your hopes too highly on such gifts. But they are available. They are more apt to come to your church if it has done a very thorough job itself. Sacrifices on the part of the membership are the best argument for generous gifts from wealthy friends.

The wise committee will have in mind memorial gifts for windows, organs, complete chancels, tower chimes and other features of lasting aesthetic beauty. These will appeal to your outside benefactors.

Some Basic Principles

In conclusion let's re-emphasize some of the basic rules to use in the solicitation of a building fund.

1. The amount raised depends on the resources of the congregation. Don't expect some outside individuals or organizations to assume your own responsibility.

2. Know what kind of building you need before you start the financial campaign. The better sold the congregation is on the need, the easier the campaign.

3. The under-cover work of the committee is very important. Progress in church building programs is measured not alone by meetings but by progress between meetings. The proper listing of the prospects done in the office is as important as the solicitation.

4. Limit pledges to three years; a shorter period is desirable.

5. Insist that every solicitor make his own pledge before he is permitted to solicit anyone else.

6. Arrange the program so that solicitors will call on people in their own economic brackets. This is very important. Solicitation should be on a personal rather than an economic basis.

7. Secure some of the larger pledges very early in the campaign. If possible have some large ones to report at the first meeting. This starts the campaign out with a spirit of optimism.

8. Don't over-mortgage your property. The children of the next generation will have plenty of our bills to pay. Let's not add the additional burden of asking them to pay for our church.

And now, that I am through, I want to point out a church building program which is the most logical of all—and

yet never used. The average life of a church building is probably about a generation. Why should not a church place an item in its budget for building replacement? Assume that it is to be stretched over a thirty-year period. After your debt is paid why not have an item placed in the annual budget of \$1,000, \$2,500 or \$5,000 for replacement at future date. Segregate this money, invest it in good securities so that it will grow larger with the years. The time will inevitably come when your church will see the necessity of a new building. Wouldn't it be a great thing to have the trustees reveal that they have intact a fund for that purpose, which will pay the greater cost of the new building? So instead of taxing our children for our church we will help pay the cost of theirs.

I have saved my sermon to the last part of the address. And I may as well conclude with a text. It is a good one.

"The children ought not to lay up for the parents, but the parents for the children."—II Corinthians 12:14.

URGE JESUS' HUMANITY BE STRESSED ON SCREEN

Green Lake, Wisconsin—How should Jesus be pictured on the screen?

A committee of scholars says that the emphasis should be on his "humanity," avoiding the use of unnatural, technical tricks to "visualize" the invisible—the divinity of Christ.

Dr. Paul H. Vieth, of Yale Divinity School, gave a tentative report of the committee's findings to the International Workshop on Audio-Visual Education here. The committee, appointed by the Division of Christian Education, National Council of Churches, has been studying Bible visualization for eighteen months.

"We advise against the use of halos, beams of light from above, and mannerisms of speech and acting supposed to set Jesus apart from the rest of humanity as the only method of portraying his divinity," the report said.

"We would rely rather on the highest quality of 'natural' acting and 'natural' setting, of the Biblical account of Jesus, his words and deeds, to present Jesus whom we believe to be the Son of God."

The committee said Jesus should be "a real person, smiling, frowning, deeply and genuinely concerned with other people—not going about impassively putting his hand on people's heads."

"At the same time his personality should be so vigorous and overpowering," it added, "that he will always be the dominating figure without the support of technical trappings."—RNS



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WHERE SHALL WE PARK?

Auto Space May Decide Your Future

by John R. Scotford*

"UNLESS something is done about it, your congregation will be strangled by the difficulty of parking within a few years." This is a statement which I keep repeating to churches. Quite often it takes them by surprise. Our churches have been terribly slow in accepting the implications of the automobile.

Walking is becoming a lost art. The church-going population does not travel on shoe leather but on rubber tires. When church attendance is suggested, the question is not, "How far?" but "Where do I park?" The man who has to drive around four or five blocks looking for a hole in which to back his car does not arrive in the house of God in a worshipful mood, nor is he likely to hurry back next Sunday. The situation is often even worse on weekdays. Much of the effect of a women's gathering is lost when the ladies have to run out every hour to "feed the meter"—or put their cars in a parking lot at some distance and some cost. The survival of many prosperous churches will ultimately depend on their success in solving their parking problem.

Centrally located churches can expect the situation to grow steadily worse. When metered parking is installed on nearby streets, the free-riders block the church frontage, until meters are installed there also. Then the city will limit the parking to one side of the street. If a church faces a state or federal highway, it may expect all parking to be forbidden in the course of time.

This situation may be met in three ways. The church may be able to provide itself with a parking lot, either by tearing down the old parsonage or by purchasing adjacent property. If a church is located in a deteriorating neighborhood, considerable relief may be had in this way. If it is in an active business district or a well-to-do residential neighborhood, this may be financially impossible. A second solution is some sort of an arrangement for the use of a public parking lot. This will work better on Sundays than on weekdays. Unless such facilities are pub-

licly owned, some day a steam shovel will arrive and start digging the foundations for a building. The third and ultimate solution is to move. How soon this decision is reached usually depends upon how modern and adequate the existing structure happens to be. If it is antiquated and poorly adapted to the current needs of the congregation, the move should come soon. If a large investment has been made in what is regarded as an adequate plant, the move will be postponed. However, it is our guess that most centrally located churches will be somewhere else within twenty years. Conspicuous corners which once seemed ideal for churches have been turned into liabilities by the automobile.

But moving is not as easy as it sounds. In one sense it does not matter what is the exact location of an established congregation, as its people can drive three miles almost as easily as they can drive three blocks—which is what many of them habitually do. But the day has gone by when you can put a church just anywhere. In many areas the consent of the neighbors must be secured before a church can be built, and that is not always easy to get. Probably the greatest single objection to having a church for a neighbor is the prospect of having the street—not to mention one's own driveway—all clogged up with cars. Also some states and many municipalities now require that all places of public assemblage must be provided with off-street parking. Such regulations are likely to become universal. Churches are dealt with generously, and yet they cannot escape from such ordinances. They are required to have space for one car for every six to twenty seats. If a church grows and wants to expand by building on its parking lot, it will find itself in trouble with the authorities.

At Least an Acre

New church sites are now being bought by the acre rather than the front foot. A congregation of any size will need an acre, while two acres really safeguard the future. A point that architects often overlook is that new churches should be oriented to-

ward the parking lot rather than the street. We know of a suburban church which has a fancy front entrance which is used only for weddings, while the congregation normally enters from a back door in the basement opening off the parking lot. We know of another new church which thought that it had solved this problem by providing an attractive entrance where cars could stop and discharge their passengers before proceeding to the parking lot, but this is little used. Most people go from the parked car to the nearest door, which in this case is altogether too small. One fact in this situation is that most cars come to church with light loads. Somebody has figured out that the average is one and a half persons to a car, which may be a bit low. To assume that a car can or will unload at one point and park at another is fallacious. The congregation of the future is going to enter the church from the door that is nearest to where they leave their car—and that should be the main entrance. We have seen a surprising number of plans in which the architects seemed oblivious of the human instinct to use the shortest distance between two points.

In our thinking we need to go a step further and accept the fact that the size of the parking lot is the factor which will ultimately limit the size of the congregation. Also, parking lots are expensive to acquire and to surface. It is a poor investment for them to be used only once on a Sunday. The automobile supplies the motivation for two changes which are taking place in church life—parallel sessions of the church and the church school, and multiple services for both. All small children are now brought to the church school in cars, and it is good sense to arrange matters so that their parents can attend church while they are in the church school. With the present cost of land and buildings it is foolishly extravagant to use a church only once a week. Duplicate and even triplicate services are proving practical, and they automatically double or triple the parking facilities. We know of a church where on-street parking is absolutely forbidden which has parking space for

*Church Building Consultant, Mount Vernon, New York.



Congregation Beth Yeshurun, Houston, Texas



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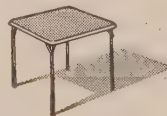
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225 cars. This is filled twice each Sunday morning, with the overflow going to a department store parking lot a block away.

In the past our churches have been designed to woo the feet of the pedestrian. They have been located on commanding corners with the entrance right on the sidewalk. Easy accessibility was assumed to be the secret of success.

The psychology of the motorist is entirely different. To him busy corners are something to be avoided, while distance means little. His attendance at a given church will depend less and less upon where it is located and more and more on what it has to offer him. The car has vastly widened his range of choice. The appeal of a church must rest upon more than propinquity. Automobiles never arrive before the door of a church by accident but by intent. It takes more of a pull to get a car to church than to attract a lone pedestrian, but this pull operates over a longer distance. In recruiting church goers, word-of-mouth commendation is now more effective than geographical location.

Secure Adjacent Property

Practically every church is wise if it acquires adjacent property, even at a stiff price. Land for parking is probably the best safeguard of the future. Recently we attended a church meeting at which the congregation voted to buy back land which had been sold as an economy measure during the depression—and nobody was mean enough to ask what it had been sold for.

In moving to new locations, the active consideration is usually room for parking and for the spread-out type of building which a present day congregation needs. A third factor should not be neglected. The new building should not be just another church but should have a distinctiveness which will draw people to it. It should abhor the ordinary and the commonplace; it should seek the dramatic and the striking. The new sites demand a new style of architecture.

The churches which are daring to move out are meeting with surprising success. A most striking example is the First Congregational Church of Clinton, Iowa. After eighty years in the heart of the town it has betaken itself to an 18-acre site on a hill overlooking the city. New roadways had to be laid to get to the new building, and no one can get there without a climb. However, the attendance at both church and church school jumped fifty per cent with the move, and the congregation is raising the money for a second unit within less than a year of the completion of the first. This appears to be a common experience.

Religion in the British Isles

by Albert D. Belden of London

An Archbishop Speaks Out

THE Archbishop of York, Dr. Garbett, has made a sharp condemnation of horror weapons, citing specially the Napalm bomb. "There are those," he said, "who argue war is war and every weapon may legitimately be used for victory. I deny this absolutely. This position was never accepted in the past. Some methods of war which might conceivably be employed are so monstrously inhuman that they would brand with infamy the cause in which they were used. Victory by their means would be the triumph of barbarism."

Alas, so far this protest has had little practical effect at the seat of war but it may be the beginning of a new rift at last between the church and war. The church is discovering that modern war cannot be moralized and blessed.

A Foreign Secretary's Marriage

Mr. Anthony Eden, universally respected, Britain's Foreign Secretary, has been the subject of an attack by the *Church Times* because of his recent marriage to Miss Churchill whilst his first wife, from whom he was divorced on grounds of desertion, is still alive. The result has been a fierce controversy in religious and daily papers. The sheer inhumanity of the position adopted by the *Church Times* and claimed as orthodox has never been more clearly illustrated and public opinion has suffered a feeling of repulsion. Of course the position is not orthodox and large sections of the Anglican, and nearly all the Free Churches, repudiate it. The following comment from *The Church of England Newspaper* is eloquent:

The Prayer Book tells us that marriage is the remedy which the grace of God provided against sin. There may be instances where re-marriage is a similar remedy. Some marriages were made in hell. There have been many instances where it has seemed, as far as human vision can judge, that it was the second that was made in heaven. In some quarters it is a boast that in this matter of re-marriage after divorce the Church of England is the strictest in Christendom. We should take care lest in making this boast we are not flouting the will of God.

The broader, and as many would claim, the truer Christian position has been well expressed in a statement issued by the Modern Churchman's League as follows:

In view of what is described as the official attitude of the Church of England on marriage and divorce, we desire to put forward the following statement:

We are convinced that the official view is not supported by a considerable body of the clergy, nor by the vast majority of the laity.

The Christian Ideal of Marriage. We believe that the Christian ideal of marriage is the union of one man and one woman for life, but we do not believe that Christ laid down a legal code binding upon all Christians in all circumstances.

Divorce. We believe that in certain cases divorce is permissible, as being the lesser of two evils.

Re-marriage. In such cases we believe that the innocent party has the right to re-marry. Some of us believe that such re-marriage should be allowed in church. Others would be prepared to waive this claim as a witness to the Christian ideal, and would allow instead a Service of Blessing in church after a civil marriage.

Admission to Communion. We believe that re-marriage should not be a bar to the admission of an innocent party to communion.

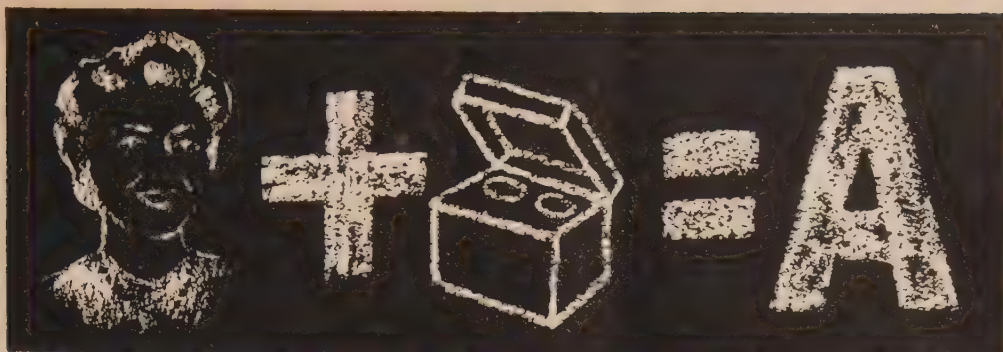
Discretion. We believe that the discretion as to re-marriage in church and admission to Communion rests with the local incumbent.

Lutherans in Britain

There has just been launched in Britain a new magazine, *The Lutheran in Great Britain*, published by the Lutheran Council of Great Britain. It appears at a timely moment, for Lutheran churchmen have just been meeting at Hanover in their largest assembly since the signing of the Augsburg Confession. The new magazine contains much interesting news and notes upon Lutheran affairs in this country, together with an editorial which calls upon British Lutherans—who have fifty pastors in Great Britain—to realize afresh, and act upon, the fact that they belong to a church which numbers more than 70,000,000 of the world's 207,000,000 Protestants. I confess that I had not realized that the Lutherans outnumber such large groups as the Baptists and the Anglicans by nearly four to one.

Ralph Waldo Trine

Few books have been so blessed to their readers as Waldo Trine's *In Tune With the Infinite* and there has just appeared in London a new edition published by G. Bell & Sons, prefaced by a new message from the author who is



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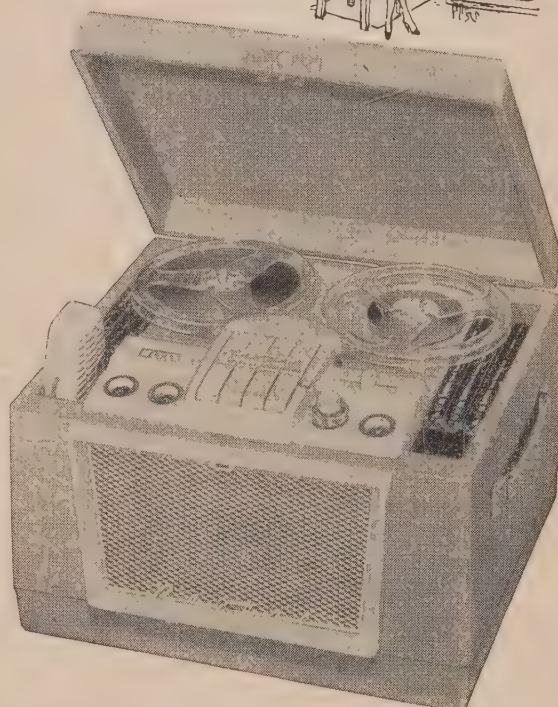
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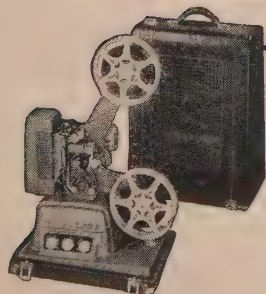
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Lord MacDonald of Gwaenysgor

Congregationalists will be specially interested to hear that one of the new B. B. C. "National Governors" is to be Lord MacDonald of Gwaenysgor, who will have control of Welsh broadcasting. Lord MacDonald, a loyal Congregationalist, was Chairman of Committees of the House of Commons from 1934 to 1941, and under the last Labor Government was Governor of Newfoundland and Paymaster General. He is president of the United Kingdom Band of Hope Union.

Pacifist President for Methodism

Dr. Donald Soper, the popular minister of Kingsway Hall and the West London Mission, Tower Hill open-air orator and one of the most prominent Pacifists of Great Britain, has been chosen president-elect for 1952 of the Methodist Conference. Here is a Methodist comment:

Next year's president, Dr. Donald Soper, will receive the highest honor Methodism can bestow when he is only fifty years of age. This was precisely the age when Dr. Sangster was president, and both are amongst the youngest ever to have come to John Wesley's chair. Although Methodists as a whole do not accept Dr. Soper's pacifism, they recognize his burning sincerity and great moral courage, and on this issue the church has always respected both points of view. Dr. Soper is one of the greatest broadcasters on religion; he is a platform speaker of national reputation, and he is perhaps the finest open-air speaker in the country.

1592-1952

A notable anniversary will have been celebrated in South London by the time this sees the light of print. In the reign of the First Elizabeth 360 years ago occurred the beginning of the "Gathered Church" fellowship which today is The Pilgrim Fathers' Memorial Church of Southwark—also the martyrdom of Barrowe and Greenwood, and John Penry. Today, Queen Elizabeth the Second is on the throne and her Majesty has graciously expressed her good wishes for this event. The anniversary target is £360 towards equipping the new church that is to be built to replace the one destroyed by enemy action in 1944. Donations should be sent to The Pilgrim Church House, 76 Great Dover Street, London, S. E. 1.

Tail-Piece

A schoolboy's essay contained the following comment on the story of Jonah: "Small prophets — quick returns."

God Is Our Refuge

A Sermon by John W. McKelvey*

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

TRULY there never was a time when we needed the comfort and support of these words more than right now.

Whether we deserve the distinction or not, and whether we have the stuff of which heroes are made, we are living in what Dean Hough has called with prophetic insight, "the saddest moment in history." We have had every cause to anticipate that it would be the happiest moment, a golden era of universal peace following the military triumphs of the last war and the diplomatic victory of the establishment of the United Nations. But with tragic disillusionment we have discovered that "evil is yet present with us, for the good what we would we do not; but the evil which we would not, that we do." Alas! that the hopes of all the years should come so close to annihilation with both killing and cursing at one and the same instant.

It may appear at first glance that all I have to say is what we may respectfully refer to as "the old, worn-out clichés of religion," what the world scornfully labels "old rot." In answer I will say only this, "It all depends on you and your viewpoint." There are certain old truths which are rooted into the structure of this universe and like ancient landmarks tower above the lowering darkness to guide us like lost mariners safely into port.

The principal old truth which looms before us at this moment, like an impregnable tower, is the reassuring truth about God, so variously expressed in the Holy Scriptures: "The Lord he is God: it is he that hath made us and not we ourselves; . . . The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . God is our refuge and strength, a very present help in trouble. Therefore will not we fear . . . The Lord of hosts is with us; the God of Jacob is our refuge." Have you pondered this great old truth? Have you allowed its positive assurance, its vigorous optimism to lay hold on your conscious striving, your daily living? Forget, for the moment, how black the night, and let your soul

look up and repeat with the psalmist: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained." Before you lament the pitch darkness, let me ask, "Do you see no stars at all?"

Too often we are like the little girl who was getting started once again in her work at school and was having trouble with mathematics. She had gone to her father for assistance, and what with all the new methods of teaching arithmetic, that have infiltrated the modern classroom, he was as much stumped as she was. After valiantly struggling through the assignment for that day his daughter warned him that it was going to be even worse next week. "What happens next week?" he asked.

"Well, next week," replied the daughter, "they're going to begin teaching us the dismal system."

A dismal world? A frightening future? The answer depends on you and on your willingness to hold fast to God, who is to them that trust Light, Salvation, Strength, Help, and Refuge.

II

But someone interposes at this point and says, "How can you be calm and quiet amidst a world that is about to explode into smithereens?" So what? Is it your world or God's world? Of what are you afraid—afraid for yourself? or afraid for God? In either instance Franklin D. Roosevelt never spoke truer than when he said, "The thing to fear is fear itself." That is actually the burden of the prophet's cry: "Fear thou not; for I am with thee; be not dismayed; for I am thy God."

In his fascinating book *Of Men and Mountains* Justice Douglas tells how the things men fear in mountains are the fears they bring with them from the city. He says, "I have seen them filled with terror when the lightning struck and the thunder rolled. These people suffer real agony when they are on a mountainside and the storm breaks. Then there is no place to hide, no shelter. Man then stands in the open like the pine and the fir, without cover or protection."

How shall a man rid himself from the fear of lightning? The answer is, the same way by which he shall rid himself from the fear of war and rumors of war, from the fear of calamity in a dismal world: by the realization that the Lord of hosts is with him, the

*Lansdowne Methodist Church, Lansdowne, Pennsylvania.

God of Jacob is his Refuge.

This is certainly not to shut one's eyes to the hard realities of our day-to-day existence. It is rather to possess the same undaunted awareness of a certain young woman after her first long horseback ride. She remarked: "I never imagined anything filled with hay could ride so hard," but she didn't quit riding.

What happens to us when we find ourselves unruffled amidst the world's loud alarms is somewhat like what happens when a piece of orchestral music is being played over for the first time. In our presumption and self-importance we may act as though we were the composer and therefore the originator of all the pleasant harmonies ensuing, or we may suppose our own particular part or the violin, the horn, or the drums as the leading part. Whereas in reality we personally are playing only one tiny fragment of the whole and do not even know what is coming on the next page. Furthermore, says Herbert Butterfield who expounds this wonderful metaphor of divine providence in *Christianity and History* "none of us can know what the whole score amounts to except as far as we have already played it over together, and even so the meaning of a passage may not be clear all at once." Quite likely we shall often feel that a half note here or a trill there produces an odd and inharmonious sound until in the next instant the music of all the instruments swells to produce such a complex harmony as to thrill you to the very depths.

To make this analogy sufficiently flexible to do justice to God's providential care of us, Professor Butterfield points out that we must imagine "that the composer himself is only composing the music inch by inch as the orchestra is playing it; so that if you and I play wrong notes he changes his mind and gives a different turn to the bars that come immediately afterwards, as though saying to himself: 'We can only straighten out this piece of untidiness if we pass for a moment from the major into the minor key.'"

Wherefore, O soul of mine, art thou afraid? Hast thou no confidence in God and his everlasting arms?

III

Thus far I have done two things. First, I have pointed out a great old truth about God, namely, The Lord is our refuge. I have tried, secondly, to televise our individual place within God's plan and providence. All that is now necessary to make these two truths real and transforming is faith to believe, trust to abide forever in God's peace. We have got to stop worrying about the things that are God's. In a word, let God do the worrying, if there



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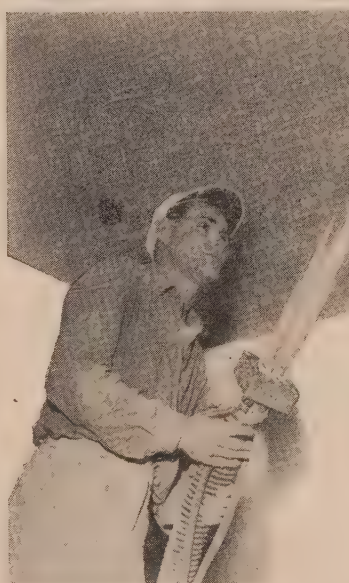


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is to be any worrying. We have got to trust in his promises and live out our faith and his commands. This is not easy, to be sure. The cards are stacked against us, if such a term may mean anything to a Methodist congregation!—or doesn't it?

I am told that when the children of a London school were to be evacuated during the last war, one of them told a neighbor that she was to be "evaporated." Another child, seeking to correct her said, "She means we are being excavated." These words—evaporation, excavation, and evacuation—are not altogether irrelevant to the kind of

world facing us. What then? Well, then, suppose we recall the modern fable entitled

THE CORK AND THE WHALE

A little brown cork
Fell in the path of a whale,
Who lashed it down
With his powerful tail.
But in spite of the blows,
It quickly arose,
And floated serenely
In front of his nose.
Said the cork to the whale,
"You may sputter, flap and frown,
But never can you keep me down,
For I'm made of the stuff
That is buoyant enough
To float instead of to drown."

There's the answer: a great buoyant trust, an abiding faith, a living hope—with these possessions you can face even today's world unafraid.

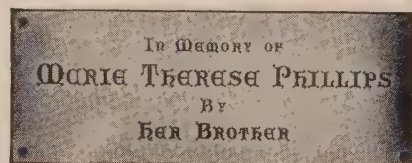
That is what Gwen Bristow is trying to say in *Tomorrow Is Forever*. She makes Erich Kessler, her hero, a disabled, dying cripple of World War I, give the answer to our human tragedy to the woman he loves but can never claim: "My own disaster, like yours (Elizabeth was about to lose her son to the claims of the armed forces), would be easier to bear if we could look now upon a fresh new world and feel that what we went through had helped bring it to pass. But there's no fresh new world, there's only more of the same, and worse . . . But," he went on, "you are not required to start over. You are required to keep going. Remember, your responsibilities are to your own creation. You aren't responsible for what's happening in the world, but you are responsible for how you take it."

"I told you I couldn't take it," Elizabeth interjected. "I can feel myself breaking at the prospect. I can't take it."

"Yes, you can," he said sternly, "and you're going to . . . You can, because you've promised it, by every action of your life. Nobody required you to get married, or to have children, or to live so that you would be essential to their well-being. If you had wanted to, you might have been one of those whining creatures who takes to her bed at every annoyance and becomes the center of her little universe by demanding attentions she's too useless to get any other way. But you didn't do that. You outlived your early grief. To do it you had to strip your character down to its core of strength, so that this is what they have seen of you, this is what you have taught them to expect."

Need I say more? This only, to paraphrase the ancient prophet: "O soul, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid: say unto the cities, Behold your God!"

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Contemporary Versus Traditional Architecture

A Panel Discussion

One of the features of the Architectural Conference held in connection with the International Churchman's Exposition in Chicago last May was a panel discussion on this subject. The two papers are a portion of the discussion presented for our readers.

Albert F. Heino was the chairman of the forum.

The Case for the Contemporary

*by L. Morgan Yost, FAIA**

PAST great architectures were great because they solved the problems of those times, using to the utmost the materials and methods which were then available.

Though we build in the present, we build for the future. An architect is successful in his design as he judges that portion of the future during which his building will be used.

No architecture can be excellent in itself. No building can be judged in a vacuum. Relating circumstances determine the greatness of an architecture. These circumstances are of the past—evolution, if you will—as well as of the present and the future.

In the past, times moved more slowly, and the evolution of building development, though readily measurable, changed but little in one generation.

Today times are changing most rapidly, and the life expectancy of a church building or any other building is correspondingly less. The changes in our cities, our communities, in our methods of transportation, in our scientific developments in general, mean an accelerated advance.

There is a tendency under such awe-inspiring conditions to seek refuge in the past. That tendency we have seen among certain elements of our people ever since the scientific era came into being. But we cannot seek refuge in the seventeenth century or the thirteenth century, much as we might like to escape such things as airplane crashes, television, or the atomic bomb.

All these things have come so quickly that it has been difficult almost to the impossible to assimilate them. But these various things can mean the greatest civilization that man has ever seen.

And a great civilization builds for its future use.

Our civilization must be great enough to build so civilization may continue to build. And the greatness of a civilization is measured by its own architecture.

I do not for a minute deny the romance of past styles, nor do I say at all that I do not admire past styles as past styles. But are we to believe that architecture has only a past? In all great architectural eras of the past, religious architecture has led. The Egyptians and the Greek temples, the basilicas of early Rome, the wonderful Romanesque of Spain and France, which changed as man learned, reaching the ultimate development of the great cathedrals of France—all of these in their day were modern.

They were not built with the thought that a style of architecture from a previous age could suitably express the Christian faith in all succeeding ages. They were all sincere and beautiful. In their day they were as useful as they knew how to make them. They all have their worthy place as part of a heritage upon which today's architecture should build.

But building upon a heritage is not to copy it. To assume that modern attainments in the arts, music, literature, painting and architecture are not of the same quality as they were in past ages, is to admit a great cultural inferiority complex. Even forgetting for a moment the great advantages that modern invention have brought us, we still must reckon with our own cultural integrity. Should we assume that God intended civilization to reach its highest point in the arts in those past ages? Are we of the belief that He is leading us forward no longer? Certainly such

a belief would break the thread of human creativity, and would even deny the presence of Divine guidance in these times.

Build for Today's Needs

The architects of our churches today should try to give our church buildings an outward form suitable to our need today. We should today build contemporary buildings, as Christians have in each of the past great periods of the church's life. No effort of man should be neglected, and no materials or methods should be overlooked, to design today's church that its building may be as useful as possible in the work of God. No architectural tradition or superstition or habit should stand in the way of realizing an architecture based on well defined needs and useful purposes.

Why should we object to new forms in art and architecture? Abstract forms were always used in the best periods of art. The decadent periods reproduced nature exactly, so they thought, or copied. Art in the old days was a tribal affair or an affair of the community, not a private professional privilege. It was also thus in the Gothic. Everyone worked on the cathedral, and witness what is left to us. Indeed, art has its downfall when people delegate a few men to produce enough art for the rest, or borrow from another time or purpose. Let us all cross the divide now and travel into another fertile valley. Architecture is a creation of the living, not of the dead.

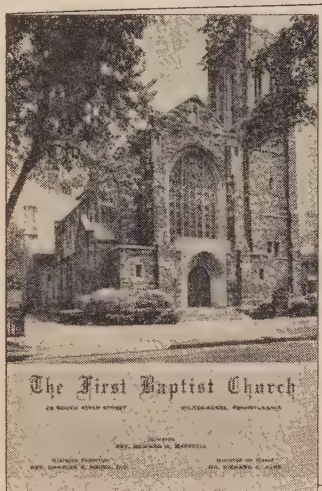
You may ask "Why not copy the old, which is good?" The answer is that the good is good as judged by the needs and abilities of the civilization which created it. Our forefathers builded the best they knew, not the best that we know. They used all the knowledge and facilities they possessed. We should not use their so-called styles, as they have completely lost their meaning in the light of our modern knowledge.

We should in our churches combine the best in our religious heritage, an appreciation of the functional use of the structure, and methods of construction, heating, lighting, acoustics, and provisions for environmental comfort not available to past generations. And all of these must be brought together with an all-consuming wish to build a beautiful place of worship, which shall be a joy to all who see it.

It is necessary and unfortunate that I say that many of the so-called modern churches which have been built are

*Kenilworth, Illinois.

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poor—some even downright bad archi-
tecture. All architects who design
churches are not church architects. Per-
haps the architect who could design the
very best church never yet has done
one. Such an architect must be a seeker
of truth, a seeker of beauty. Under no
circumstances should he design a mod-
ern house of worship merely for the
sensationalism and the talk that the
design might cause. The very best
modern churches will be quiet, dignified,
and reposeful. They may be different,
but they will not be self-consciously dif-
ferent. With those of you who say that
you have never seen a modern church
that you like, I could readily agree. A
very few have been built. That in itself,
however, is no reason to close our
minds to the whole problem of a suit-
able contemporary environment for
worship. The challenge looms all the
greater, and it is a measure of the
greatness of our civilization when we
solve it successfully and generally.

Architect Must Have Freedom

The churchman too often assumes the
role of amateur architect, forcing upon
the architect his ideas of esthetics, of
planning, even of construction. The
architect who is the true seeker of
beauty and truth cannot do well under
the imposition of arbitrary schemes and
dictates. The creation of a design will
in itself be a revolutionary experience
to that architect. Within himself he
will feel a great urge to do the best
that he has ever done. Too often this
inspired urge is dampened or even kill-
ed unwittingly by those in the church
who attempt to hold the course of de-
sign with a firm hand. We have great
architects in America. All too seldom
have they been allowed to design
churches.

Even before employing an architect
the church should discover whether
such a man would accept the responsi-
bility and the challenge which the de-
sign of a modern church brings. An
architect cannot be hired and then asked
to do traditional or modern. A true
architect can do only what he believes
in. One who would work only in the
solution of today's problems with to-
day's methods could not be induced to
do a so-called traditional building. And
conversely, a man who has always de-
signed churches in the traditional style,
could not be expected to design a good
modern building, for he would very
likely regard modern as merely "an-
other style," not as the great expres-
sion of this civilization of ours.

I think you will agree with me that
the church has competition. The auto-
mobile, radio, TV, hobbies, and just
ordinary chores that people do on Sun-
day. The same old thing in church

THE CASE FOR THE TRADITIONAL

See the other side of this story. Turn
to page 42.

building will not have the impact, or
excite the interest in these people. The
building itself must do a modern sales
job. To build a building now which
could have been built twenty-five or
fifty years ago will, I think, attract
little interest in the vital but over-
looked part that religion could have in
the lives of these families whom we
wish to draw to the church.

Neither must we be afraid that a
modern building will lack the atmos-
phere and the environment that is asso-
ciated with churches of the past. Mod-
ern lighting and acoustics, materials
and structure, with their colors, their
textures and their dramatic possibili-
ties can now create an environment of
awe and worship that old methods can-
not. All of this requires the hand of
a master artist—an architect who un-
derstands the psychology of environ-
ment, the needs of the ritual, and the
design of the scientific and engineering
portions which are integrated with the
structure itself.

Such a man will not dissipate the
building fund on a skin treatment, since
it is the essence that can be beautiful.
He will know that it is not enough to
put a cross on a chimney stack to sig-
nify a religious building. It must look
like a church, not a school or factory or
civic building. But that does not mean
it must look like all the churches that
have been built in the past.

Let us bring this period in the life of
the church to the point where its archi-
tecture once again leads. Less than
that is not giving church architecture
its proper significance.

PRAESTO

Expecting Him, my door was open
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Then I looked round

If any lack of service might be found,
And I saw Him at my side:

How entered, by what secret stair,

I know not, knowing only He was there.

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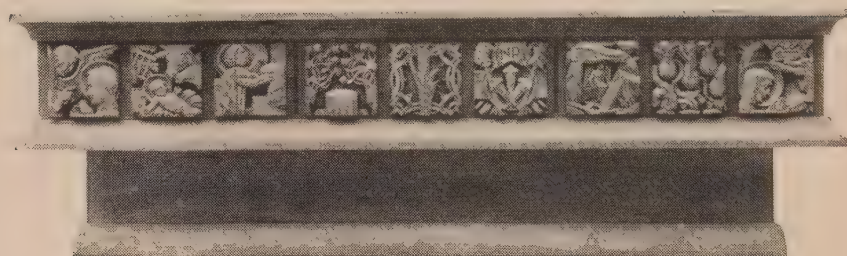
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The Case for the Traditional

by Benjamin Franklin Olson, AIA*

I HAVE often speculated as I have prepared designs for a church how few of us realize to what extent architecture is and has been the handmaiden of the church. How many have read the scriptural specifications for Jehovah's first church building, King Solomon's Temple at Jerusalem? They are to be found in the Book of Second Chronicles. I read between the lines that much attention was paid to its embellishment.

One is impressed reading the fabulous description of God's House which, if preserved to this day, would be the world's most visited building; rich, impressive and withal beautiful. In today's currency it is estimated that it would cost between two and five billions of dollars. One inner room 30 feet wide by 30 feet long was garnished with more than 25 tons of "fine" or 24 carat gold; the nails used were of gold weighing two pounds each. When we turn from this picture to think upon some of the impoverished structures that we call churches we wonder, and rightly so.

I have been asked to speak in defense of what is incorrectly termed "traditional styles in church architecture."

Architectural Styles

First of all, there are no "architectural styles."

Styles abide for a season and are supplanted by something else. This year women's skirts are long, next year they may be shorter. They are like the tides of the ocean; they rise and fall with a regularity that keeps the dressmakers and cash registers busy. Profitable are the uses of style for those in the garment business.

When we speak of architecture we refer to a manner of design, or construction. We build not a Gothic style church; we build "in the Gothic manner." The competent Gothicist does not copy, line for line, the Gothic cathedrals of the fourteenth or fifteenth centuries; he designs to meet today's requirements, adding, as the housewife does when she mixes a cake, the essence of the Gothic flavor, or the essence of the Romanesque or the Georgian flavor to sweeten an otherwise barren and uninteresting mass of masonry.

Reports are now arriving from Europe telling of the shabby appearance of some of the early structures in

the contemporary manner after twenty-five years exposure to the elements, while building relieved by judicious ornaments acquire a mellowed interest with age. The traditions and background of the folk who will worship in a given church determine the flavor of the essence.

Why do we employ these particular essences? Because they have created a familiar pattern of worship atmosphere for centuries and are worthy of retention.

The geographical location and the available materials should determine to a large extent the character of the design, as it did in past centuries. A deplorable commentary on some of the American church architects of the last century is the futility of trying to build a Gothic church of wood. The Gothic calls for masonry. In our great lumber producing territories of the Pacific Northwest it is to be expected that a new, rational, method of church construction must be evolved to establish an indigenous character to the church. The birth pains of this new manner of design must be acute judging from some of the grotesque wooden churches that have emanated from this and other localities.

Let me state that most architects that have been trained in the "traditional" manner heartily endorse progress so long as it does not reach the point of absurdity.

Progress is not attained by the use of such expressions as "functionalism," just as if no other form of architecture had functioned in its day.

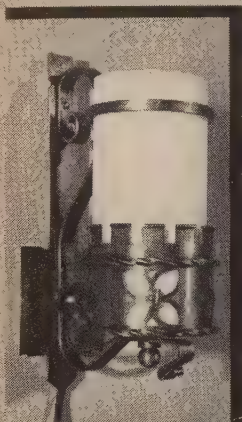
The stereotyped "cliches," so often seen in contemporary work, are not American in origin but were imported shortly after World War I. In fact, Gothic was an alien but, by adaptation for 250 years, has become a part of us.

The omission of the study of traditional architecture from our college curriculum has resulted in a dearth of draftsmen who can produce traditional designs.

There are educators who would obviate years of study and training in the accomplished work of the masters of other centuries. This simplifies the work of teaching in the architectural schools, many of which offer no training in what has gone before; sending students out entirely unequipped to meet the requirements of the average practice, especially that of church de-

*Chicago, Illinois.

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sign. What if the law schools should ignore Blackstone or the medical schools forget Pasteur or Lister?

The A. I. A. has created a committee to survey the curricula of our architectural schools in an effort to broaden the scope of training in design.

Several of these graduates come to us seeking employment each year. I ask if they have had one problem in Gothic, Colonial, Renaissance or Romanesque, and they say, "No." Their reply is that they have been told that Gothic existed in the past but is now a dead art. "It is like Noah's Ark; it existed, but you'll never have need for it, so forget it. We offer the client something more functional." If there was ever anything more functional than Noah's Ark, I would like to hear about it. Then, I ask, "How can you be of help to us, unless we spent two or three years training you?"

They report that the professors told them that they "could convince the client that he must use an up-to-date approach to his problem."

The practice of architecture has something in common with operating a restaurant. They both deal with varying tastes. If a customer enters a restaurant with his heart set upon a charcoal-grilled filet mignon with all the delectable fixings and the proprietor tells him that he must be content with pork and beans, because they are good for him, for that is all that he serves, he is due to lose a customer and his repeat business, as well as that of his friends.

Beauty Is Truth

John Ruskin's axiom "beauty is truth" is as genuine today in the fine arts and in church architecture as it was when he expressed it.

You will find in today's publications church designs that use for decoration the exposed timbers of the tuck-pointer's scaffolding. There seems to be no limit to such frankness in unattractive forms to design, some of which offend the public taste, as this incident illustrates.

During the building of the Century of Progress Exposition in Chicago in 1933 I was showing some of the buildings to out-of-town friends. We came to the Transportation Building, which was circular or hexagonal with a movable roof supported, not on the walls but by cables from a number of upright column-like supports on top of the walls. I explained the use of the roof for ventilation purposes. I was asked if the building were completed; to which I said, "Yes." "Then when are they going to remove those derricks

from the roof?"

If the Creator had no interest in the beauty of form he probably would have left our skeletons and muscular systems undraped by the attractive contours that you and I see about us, if we are observant.

These students tell me that the architect must dominate and shape his clients thinking, be outspoken in our convictions. We, as architects, are practicing one of the fine arts, not psychiatry. True, we must be diplomatic and endeavor to save some clients from their own ideas.

The mention of "outspoken" brings to mind a recent story of a wife who was dominant and loquaciously voluble. A friend observed to her husband,

"your wife is 'outspoken,'" to which the husband replied, "outspoken by whom?"

Commissions come to our office now and then because another architect seemed too "outspoken." I have talked with 200 or more church building committees; let me analyze them as I have found them. I do not think that we should do their thinking for them for they are doing a lot of thinking.

How often, do we when we come upon a well-turned phrase or statement, have we said, "I wish that I might have said that"?

Unfortunately, you and I are not gifted in shaping ordinary expressions into poetic beauty. That is why God endowed poets, Longfellow, Tenny-

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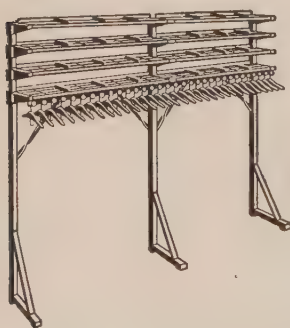
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Write for Bulletin CK-33



son, Whittier, with the ability to say these things for us. When a man plants a beautiful garden or builds an attractive home, subconsciously he is hoping that the garden and the home will say something to the passerby that he cannot say for himself. In respect to the garden, he is hoping that it will say that he loves flowers and that he loves his fellow man sufficiently to create and maintain something that will be a joy to the mind and eye of all who look upon it.

His home, he wants well proportioned and attractive; a credit to the community. He wants it to say that its owner has an appreciation for aesthetic values and a sense of appropriateness. That the family life within the walls is as pleasant as its exterior.

If he has the means and foresight he will retain an architect skilled in fashioning fine homes that the result will be more expressive.

The Church

When a conscientious group of men and women sit down as a building committee they are thinking pretty much as the man who plants the garden.

They are desirous that the church will speak for them the things that they would say to the community. I believe that they wish it to reiterate the invitation of the Master, "Come unto me, all ye that are weary and heavy laden." They wish it to say, "Suffer the little children to come unto me and forbid them not." They would have the church repeat again and again the words of Mary to her sister, Martha, in the home at Bethany, "The Master is here and calleth for thee." I believe that they expect the response from all who look upon or enter their church to be in the words of the Psalmist, "How amiable are thy tabernacles, O Lord of Host" or "Strength and beauty are in his sanctuary."

They are thinking and wish that every door, window, arch and vault express the "beauty of holiness." What these folk need is an architectural Longfellow or Tennyson.

How are we to express this beauty of holiness unless we utilize the familiar vocabulary of form that begets beauty, inspires and creates the worshipful spirit.

No sweeping changes have come to the abiding faith of the church. The Ten Commandments and the Sermon on the Mount are unchanged. The Lord's Prayer and the Apostles' Creed have not been revised.

Good Church Architecture Serves Today

Ecclesiastical architecture has striven through the centuries to meet the re-

quirements of its era, to become more articulate and expressive. Some of the efforts to establish a new interpretation seem to gravitate toward the primitive. This is especially true in painting, sculpture and music. Distorted, gnome-like figures depict a parody of the beauty of nature and Cab Calloway and Spike Jones have dethroned Beethoven and Brahms. Glorified freight sheds are making a strong bid to supplant that which suggests the beauty of holiness. Many years ago two men attempted to reshape the thinking of the church folk of the English speaking world. I refer to Robert Ingersoll and Tom Paine. Let not the church architecture of the twentieth century emulate their futility, or sell its birthright for this mess of pottage sometimes termed the "Cult of the Barren."

In our office we pursue the modified traditional path, because out of more than 200 committees that we have met only one expressed an interest in something radically different, and many have said, "We want a church that looks like a church." We follow precedent because we like its flavor when not overdue. We follow tradition for the church is rich in tradition, its history is that of 2000 years packed with tradition. In the Hebrew faith there is a heritage of nearly 4000 years of tradition.

Quoting from Ralph Walker's recent article, Good Design in Architecture in the journal of *The American Institute of Architects*, I give you the valued opinions of one who has looked upon architecture with an unbiased perception:

Good design is not necessarily found in the clever use of new materials, but always in their relation to what the true purpose of man may be.

Good design never blinds through glare, never shocks through excessive noise, never stunts through obnoxious repetition.

Good design in architecture, however, is more than the results attained from mere function, whether structure or just common use.

Good design in the church creates the quiet exaltation of the spirit—that unknown quality in man which we revere.

All these qualities have been found in the past in Athens, in Kyoto, in France; in the Parthenon, at Ise, in Chartres, and Amiens; in Venice, in Rome, in Paris—but not yet, anywhere in the modern world which believes classicism lies in wider expanses of polished glass, and in the impersonal qualities of the factory.

If the building committee will preserve for the church the essence and purity of its architectural heritage—and streamline it to meet today's higher costs—they may discover that its message may become articulate by its directness and simplification.

The Discussion

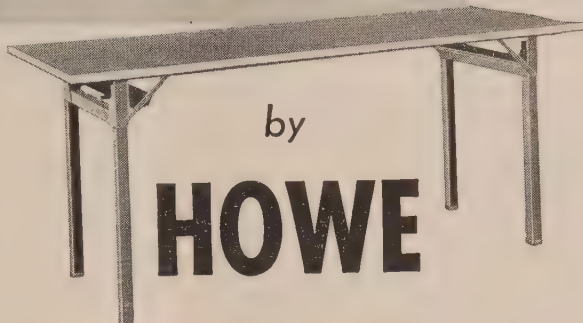
QUESTION: What are the relative costs of contemporary and traditional buildings?

YOST: As to the relative cost of contemporary and traditional design of churches, I do not think that I can answer that. I think that in traditional design there is a tendency perhaps to use more extensive decorative work such as Gothic tracery and whatever, which can be avoided more readily by carefully studied contemporary work. In that respect, perhaps contemporary work might be cheaper. I know that Mr. Belluchi, who has done some of the nicest modern churches of the northwest, and I think that is what Mr. Olson referred to when he talked about the churches of the northwest, had said that all these building committees that came to him wanting Gothic churches, and that in each case he said that he loved Gothic too much to do a poor or inexpensive Gothic building and would rather do a good contemporary building, and he did. I do not know whether that answers the question. Maybe Mr. Olson has more to say.

* * *

OLSON: I would be a poor hand to tell you what contemporary buildings cost because I have not built any contemporary churches, but I am inclined to believe that contemporary buildings could be built for less than a Gothic church. Offhand, I would say that the amount of tracery and enough of the Gothic flavor to make it look genuine, it is not going to be a very good church. Off hand, I would say that the traditional style of very good Gothic would cost more. Now there is, I believe, a saving in the use of Georgian Colonial. A Georgian Colonial is a very unaffected, I like to call it a democratic style—not the New Deal; but really democratic. There are people with inferiority complexes, I can readily believe, who have never spent much time in church or given much thought to their soul salvation and believe there are people who would hesitate to enter a Gothic church that was too much "stuffed-shirt" on the outside—it would repel them. But I cannot think of any unaffected, sympathetic Georgian Colonial meeting house that would repel anybody if they had a mind to worship in the church. That certainly costs less than the Gothic. Whether there is much difference between Georgian and the contemporary, I do not know, but Georgian can be done in a very simple and in a very effective way without spending too much money.

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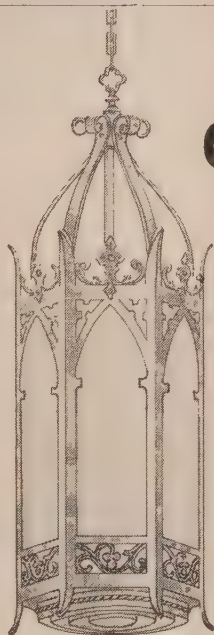
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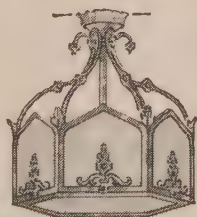
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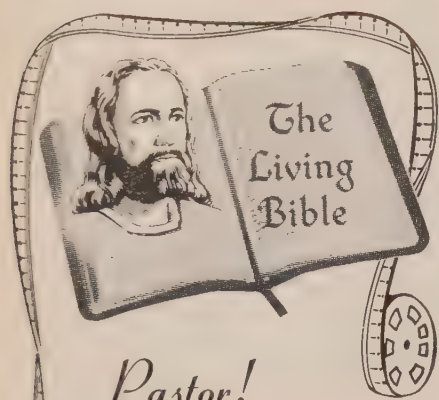
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HEINO: When did contemporary style begin, and how would you describe contemporary?

YOST: There has always been a contemporary style. Every great style of architecture is contemporary during the time it is being produced. If you mean the particular style we are producing today, it is changing. As I said, our civilization has been advancing in such leaps and bounds that naturally our architecture is changing with it. Actually that which is known in the schools and libraries probably as contemporary, began with such men as Henry Hobson Richardson, one of our greatest American architects of the 1880's and 1870's, Louis Sullivan of Chicago in the 1880's and 1890's, and Frank Lloyd Wright in the 1890's on. There were many more. The thing went over to Europe from here around the turn of the century, and shortly afterwards it became distilled over there and came back as the European modern style which is characterized by the work of Cropius, Corbusier, Mies Van Der Rohe and others. Now obviously by mentioning all these names, everyone of them works differently. They do not work the same at all and therefore their buildings look different. The buildings of Frank Lloyd Wright are entirely different from the buildings of Corbusier for instance. Does that answer all of your questions? What characterizes a style? I cannot name any particular things that would characterize the style without naming *Cliche*, which I hope would be forgotten.

I think that any architect that does not utilize our modern methods naturally, is bound to be traditional style even though only five years old.

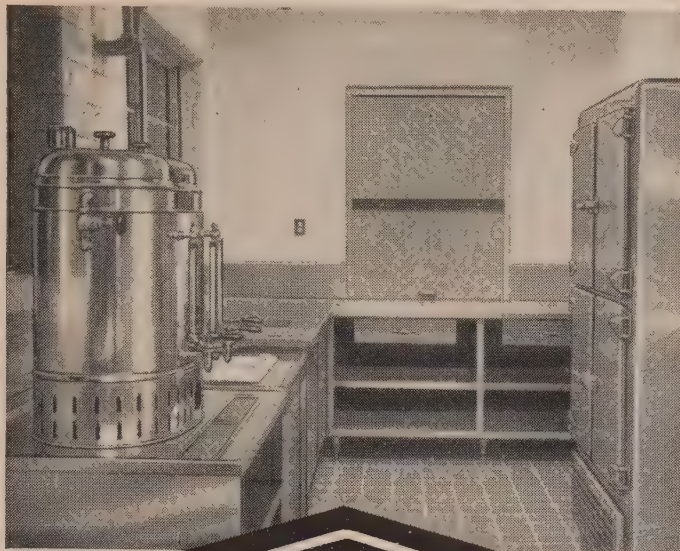
HEINO: I recently had an opportunity to assist in judgment of a student problem which was to design a clinic for a small medical group in a small town, and most of the students in solving the problem had put the waiting room right out in the street and had used the very common form you see today in almost every building type of all glass fronts, and so the whole waiting room was very beautifully glazed from floor to ceiling, right out in the street where everyone could see Mrs. Jones as she was waiting to see her doctor. That is a *cliche*, where certain forms that are used in all types of buildings, mostly by students, thank goodness, until they had reached the point where they can reason things out and use some intelligence in the design. That is certainly not the sort of thing that Mr. Yost is talking about. The *Cliche* is where you take something that is established by some architect,

perhaps in some building, and adapt it to other buildings. Mr. Walker's fight in the institute has been against the uniformity box-like and factory-like architecture of this period where a church and mausoleum, a funeral parlor and a school and factory are all designed the same way. We are all against that. Mr. Yost is against that, Mr. Olson and I, and all architects. What we are talking about is the larger concept of design. Now the next question.

* * *

HEINO: I won't attempt to repeat that question, but if I gather the sense of the question, you would like to know what answer Mr. Olson has to those in this modern day and age who feel uncomfortable in the vocabulary of the past. Is that correct?

OLSON: I do not mean to say that this flavor can be dated as of 200 years ago. What I speak of is the flavor of worship in the church. That is, we do not build the church just to make it look like a church that was designed by Sir Christopher Wren, although he built many fine churches. We build a church to capture that subconscious suggestion of worship. Now you and I know that these things are handed down to us from our forefathers. We sing "Faith of Our Fathers' Living Still." We do not sit in the cold churches that our fathers sat in. We do not carry a heated brick with us to church so that our feet will not freeze. We do not do a lot of things. We do not tap people on the head with a rabbit's foot if they happen to nod in church, as they did in the old days. We are trying to put a flavor of worship in the room, not necessarily the flavor of 1776. I hope I did not give that impression before. I believe that there are certain things that will never be taken out of the church as much as some people are trying to take them out. The people will not give up the cross, they will not give up symbolism. As someone spoke here of a huge cross, most of these churches that are contemporary, are identified as a church only by an over-sized cross. Some of them are 30 or 40 feet high. One was just built in central Illinois. I would hesitate to estimate how large that cross is. It is on a square brick stack that looks like an over-sized smoke-stack, and this cross is implanted at the top. I saw a design for a church recently that was brought into our office, with three huge crosses on the side of the church, beside the front door, and I asked this committeeman how long since the Christian church began to glorify the two thieves, and he said, "I hadn't thought of that." It is possible they will only have one cross



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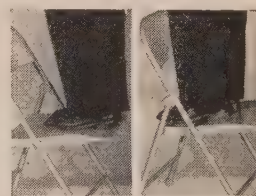
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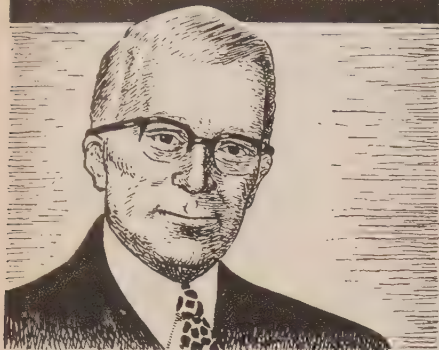
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when they build.

YOST: Well, I will get on my feet anyway. Will you give me a hint as to what I should say?

* * *

QUESTION: I would like to ask you, are you thinking in terms of endeavoring to get an architectural language or expression that will make the concept of worship and message of the gospel have hope for the people of our day?

YOST: Oh, most certainly. Yes, I think that is the whole thing. I think that is the essence of it. That if a building has all the comforts of structural solidity, and does not have that, then the design is not a church building.

HEINO: The gentleman would like to have the two speakers comment on the design by Frank Lloyd Wright for the church in Madison, Wisconsin.

YOST: I saw the building last fall, but I was not able to get into it. However, I think in one respect it is eminently successful because they have gotten considerable money at fifty cents a head for visitors going through it. However, that was not Wright's primary purpose in designing it. I think that doubtless the building is successful in many ways. It could also be unsuccessful in certain ways. Many of Wright's buildings are, but that is because he is willing, I mean his clients are willing, to try ever so hard and sometimes he goes beyond what his materials can do, currently, or what people are doing now. But look at his buildings of forty and fifty years ago. Those were very advanced in those times and today they are still up-to-date. I think that might be part of the answer. Now that building is unusual, but I think it does have a very definite religious character. And, as I say, I was not in it, but looking at it from the outside, it seems to me that the out-of-doors was very much a part of the building itself. The large prow seen in a building such as this, with glass, wood and copper tracery, gives point to a view out over the lake and the countryside. The architect has brought the spirit of out-of-doors into this building. I think in some instances in country churches, that is an admirable thing to do. It is done way too seldom. In fact, as I understand it, Wright, in designing this church, first induced the congregation to give up its city location and find the plot in the outskirts of the town where they could do this sort of thing. I think, in general, it is a very successful church. I think it will take probably twenty or thirty years really

to tell whether it is completely successful.

OLSON: No comment.

HEINO: I will attempt to digest that question for you. I think the first part of it is, if as has been said here tonight, the great architects of the past have formed their vocabularies by structural requirements, why do we not make a new vocabulary today based on the greater variety of structural possibilities we have with modern technology. Is that correct?

The second part of the question was—will you restate that please.

What is church atmosphere, in other words?

What makes a church look like a church? These two questions are directed to Mr. Olson.

OLSON: I think a church does not look like a church when it looks like a freight shed. There are certain elements that have been inherent in the design of churches. I think the most conspicuous is a spire or a steeple. Most people like to think that a spire on a church is a hand pointing toward heaven and that everyone may raise or elevate their thoughts to higher or spiritual things. I do not believe that is true. I think the sole purpose of the steeple is to hold high the cross and we, as Christians, have been admonished that that is one of the things we must do, is to hold high the cross. You are not going to hold it very high if you put it near the cornerstone. There are other things about a church that we do not find in other buildings, very often, such as a special type of stained glass window, the method of seating, the atmosphere of worship, or the atmosphere that inspires worship. When you sense it, something happens to you inside. There is one church I visit which always sends a chill down my spine. This is true even though there is no service in progress. There is definite inspiration from the building itself. It is the only church which produces this experience for me. This church has been standing for twenty-five years. That church inspires in me something that La Salle Street does not, or the YMCA, the Art Institute or anything else.

Your other question "Why shouldn't we use materials that we have on hand today, that is the methods of construction?" We are using them in churches. We are using all of the latest inventions, in pre-cast floor slabs and other building materials. We are using steel for our supports even if it is shaped in the Gothic arch form. We are using everything in the church that is being used in any other engineering project. I—get me straight on this—I think that we are going to come to something

that is new in architecture that is acceptable, that is pleasing, that is beautiful, that is efficient and fine. When that will be, no one can tell. I have always hoped, personally, that a new American architecture could originate, taking as its basis the work of the Incas or the Mayans, the Central American Indians. It is decorative, it is colorful, it is structural in the utmost simplicity and its monuments in Central America could be the virus or the original germ of something that would be new and beautiful and completely American. The day may come when we may see it. I have never attempted it but some men have. I think Paul Cret did it in the Pan American Republics Building, to a degree, in Washington, but I am firmly convinced that out of it all may come something distinctly American, but it may be a century away. Who knows?

* * *

HEINO: As has been said in the comment on Mr. Frank Lloyd Wright's building, it will be twenty-five years, perhaps, before it will be appreciated or whether we will be able to say it is a successful solution. In the light of that comment, why not use tried and true forms of the vocabulary of the past in creating buildings that have already been accepted rather than wait twenty-five years for their approval?

YOST: The styles or manners of the past were accepted. We are not sure they are now being accepted. It is true that we have to wait a certain length of time before we can judge the success of any building. Certainly we are getting nowhere if we continue to design in the manners of the past while waiting for something to happen that we are not helping to happen. We have got to make this thing go if we are to produce a successful architecture that is expressive with the civilization. We cannot wait all the time for other people to do it, we have got to do it.

In my mind it is not possible that so-called tried and true traditional styles are going to be good in twenty-five years hence, and certainly if we build in those styles now we are building in something that is already old. Now I want to say one other thing right now while I am on my feet, which has some bearing on this I think, and the whole subject. Mr. Olson mentioned that he is using all the modern structural methods that come to his attention, floor slabs, steel, and so on, but that is not in the Gothic manner. In other words, I feel that Mr. Olson is producing a hybrid, not a true expression of this age of ours. I think that as soon as we put steel in an arch when the original arch was a truthful structural form, that we are belying

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that arch. The Gothic developed because those were the forms in stone that supported a grand and majestic building as high as those people could build it. They wanted a tall, majestic, reverent thing, and they wanted more and more space to put their beautiful stained glass in, and they had to do it with stone, so they did it with flying buttresses with magnificent tracery, but as soon as we do those things with methods that are up-to-date, we have lost the very essence of the Gothic, and we certainly have not caught the essence of today.

HEINO:—I think that is a very important one that I think we ought to have a comment from Mr. Olson, also.

OLSON: I mentioned earlier the late Raymond Hood. He was the first man that I overheard express the idea that you should never design a building for more than thirty-five years.

Well, I do not believe that churches can afford to rebuild every thirty-five years. We are talking about churches tonight, and speaking of a twenty-five-year period in which we may evaluate the building. Reports are beginning to come in from Europe that some of the earlier examples of contemporary churches are suffering from deterioration. Their plain walls are no longer attractive. Now a church with some decoration, a church with a lovely doorway and some bit of ornament or moldings which age gracefully, has something of interest to look at when it is old. But you take a shed that has plain walls and a plain roof and a half block long ridge pole, and it gets old, it is really old, and it looks old in twenty-five years, and that is what is happening in Europe today. I am wondering how these contemporary churches are going to look twenty-five

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		60,000	66,000	Oak Forrest Methodist	Little Rock	Ark.	100,000	100,000	First				
		100,000	125,000	University Methodist	Lake Charles	La.	75,000	104,000	Church				
\$10,000 to \$20,000							100,000	109,000	First C				
							150,000	152,000	St. Jo				
		50,000	50,875	First Baptist	Lawrenceville	Va.	50,000	76,000	All Sa				
		50,000	54,825*	Van Orsdel Methodist	Havre	Mont.	40,000	80,528	Knox				
		40,000	58,000	St. Andrew's Presbyterian	Saskatoon	Sask.	75,000	83,000	Our S				
		50,000	62,000	Ninth Street Methodist	Decatur	Ala.	75,000	84,000	St. Pa				
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		75,000	78,800	Bethany Church of God	Detroit	Mich.	100,000	102,000	First B				
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		100,000	121,000	University Baptist	Fort Worth	Tex.	100,000	165,500	First M				
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\$20,000 to \$30,000		150,000	156,000	Broadmoor Methodist	Shreveport	La.							
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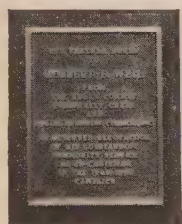
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years from now. Now there is another thing I want to ask. How many of you people remember Mission Furniture? You may admit it, it won't give your age away. Some of you do and some of you don't. When I was in grade school, Mission Furniture was considered the only thing and if your home was not full of that stuff, you weren't anybody. Where is Mission Furniture today? What was Mission Furniture? What brought Mission Furniture into existence? It was a method of escape from Chippendale, Sheraton, Hepplewate, and all the other beautiful periods of furniture that we had enjoyed for generations, and they brought in that ugly, heavy, dirty brown, leather-covered furniture that was hideous. You could not sell a davenport for ten cents today if you had it. And I am just wondering if what we have today in the impoverished contemporary architecture is not going the way of the Mission Furniture.

HEINO: Thanks, pal. In order to save time, I will try to answer that. I think, Mr. Olson, if I am not right you correct me, what has been said about Gothic as a style would also apply to the others, is that true?

OLSON: Yes, only the Colonial is less expensive and I think it is more American, and to me—I was born in Rhode Island and I grew up among some lovely examples of Colonial work—I love it. I see beauty in it that I do not find in the Gothic, and I think it is still an ideal method of building a church that is worshipped in, if one knows how to handle it, but there are very few men that can handle Colonial delicately enough to make it look like the genuine article.

HEINO: Well, that has been discussed, the matter of economy, and the statements were that the thinking would probably indicate the contemporary as being cheaper as compared with a true interpretation of the traditional styles. When you have a great sum of money, perhaps a half million or even \$90,000, why gamble that amount of money to get an interpretation of contemporary design where it is not comparable to architecture as an art, as has been said by Mr. Yost, where the artist, say the sculptor or painter, was gambling with his own money. In this case, we are gambling with the congregation's money.

YOST: In my original talk I mentioned that this business of creating a church building should be brought to the people, that they should be a part of it. I think that is a good chance

for them to be a part of creative efforts. I think that there is no greater chance taken in asking an architect to do a modern building, a good architect, select him carefully, and let him do what he thinks is right under the requirements of the problem. No greater chance is taken there. In fact, I like to think not as much as when you ask an architect to do a traditional building. I really feel that a building done in a truly contemporary manner now will be worth much more to the congregation and have a greater effect on the growth and solidity of the congregation in years hence, than a traditional building. If I did not feel that way, I would not be here tonight.

HEINO: Your question then is should not the architect, as a servant of the church, work with the building committee according to its wishes rather than foist his ideas on them?

OLSON: You are right, the architect should, but he should at least give the building committee the impression that he is giving them a sympathetic hearing. Let me state one example. About 1945 I was called in to build a church for a group of farmers and the first night I was there they brought out a set of blueprints of the most gosh awful church that I ever saw. The church, which was built in Michigan, the architect had used tin cones for Gothic pinnacles, just plain tin cones standing on top. The windows were all twenty feet wide when they should have been narrow lancets. It was a monstrosity, and they said, "We want a church just like this." Well, my heart sank, and I said to myself, "What will I do?" and all of a sudden I got an idea. I started to educate them and I said, "Well, now there are several types of architecture that can be used for a church. First there is the Gothic." And I said, "This is sort of a Gothic, but it is not as good as it ought to be." I described Gothic and pointed out a couple of churches in the neighborhood they could recall. Then I said, "There is Georgian Colonial which has been used for 200 or 300 years in the United States for meeting houses." They were building an 800-seat church by the way, which was no slouch. And I said, "There is Colonial." One of the farmers said to me, "What is Colonial?" Then I had to describe some of the characteristics of Colonial. The next thing they wanted was a sloping floor. Now, no intelligent architect today will build a church with a sloping floor because it means you only gain an inch on the fellow's head in front of you, and mostly, it is a half-inch. Anyway, you do not look at the fellow's head in front of you because everybody is

(Turn to page 54)


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Biographical Sermon for October

Christopher Columbus — Navigator

by Thomas H. Warner

And he went out not knowing whither he went.—Hebrews 11:8.

TWO dates are given for the birth of Columbus, 1446 and 1451. He was the son of a wool-comber. Nothing seems to be on record concerning his childhood and youth. Columbus met his wife in a church in Lisbon. She was not rich but she was a woman of rank. She brought him a valuable dower of geographical knowledge and stimulus. Her name was Donna Filipa. Her father had been one of Prince Henry's navigators and governor of Porto Santo, an island recently discovered in the neighborhood of Maderia. Her sister was married to another ex-governor of Porto Santo. The newly-wedded pair resided with the mother of the bride. The charts, papers and memoranda of his wife's father were placed in his hands. These and conversations he had with his brother-in-law, excited his interest in geographical discovery.

The earliest indication of the intention of Columbus appeared on 1474. In that year we find him corresponding with Paolo Toscanelli of Florence of the feasibility of a western passage, not to America, but to Asia.

Toscanelli approved the plan and sent Columbus a chart of his own construction, in which the eastern coast of Asia was represented as moderately distant from the western coasts of Africa and Europe. In the intervening ocean stood Marco Polo's Cipango (Japan), and the imaginary island of Antilla (Antilles). This map, or a copy of it, Columbus took with him on his first voyage.

Columbus was regarded as a visionary. Spain and Portugal alike laughed at his dream of a new world. What could there be in this imagination of a land hidden far beyond the gleam of the western sea-line except the scheme of a needy adventurer, who was artful enough to sweeten his commendations by the enticing visions of the romancer? Had he not been convicted by scores of learned men of absurdity? How could there be an antipodes, it was asked, how could people walk with their feet opposite to ours? Was there a race of men like flies, that they were able to crawl along the lower ceiling of the world with their heels upward and their heads hanging down?

It was an important day in history

when Columbus with his child, footsore and hungry, paused at the gates of the Andalusian convent to ask for bread and water for his son. Sickened by the neglect he had met with in the Spanish and Portuguese capitals, he had resolved to seek for patronage in the Court of France. Fortunately the prior of the convent was a man of enlightened mind and of large information. He was impressed by the ideas of Columbus, and held that it would be a serious blunder to suffer Spain to lose the glory of so vast an enterprise.

Eventually Ferdinand and Isabella of Spain aided him to fit out an expedition. He left Palos on August 3, 1492, with eighty-eight men, most of whom were jail-birds and riff-raff, and three ships. One of them was lost during the voyage.

To most of Columbus' companions the difficulties of the task seemed insuperable. Many disappointments arose. The crisis of their discontent arrived when the vessels were becalmed, or nearly so, amid vast masses of weeds. It was in vain that Columbus argued with them that the calmness arose from the nearness of land.

The nearer they approached the goal the more mutinous they became. At last they began to talk of making away with the admiral and returning home. But Columbus preserved his serenity. He was now conciliating, now stern, as suited the characters of those with whom he was dealing.

Success came at last. At ten o'clock at night Columbus, who had long been gazing anxiously on the horizon from the poop of his vessel, described what seemed to him a light. At two in the morning a gun from the Pinta announced that land was sighted. The vessels lay-to until the dawn should reveal the truth.

As the day dawned, there it lay, a level island, covered with trees, from which the naked inhabitants were running astonished to the shore. It was Friday, October 12, 1492, a date ever memorable in the history of the world. The voyage had lasted seventy days.

Columbus made three other voyages to America. In 1493 he took 1,500 men to the West Indies.

In his book, *Columbus*, Marius Andre, a French biographer says: "In Spain, as in other countries of Europe,

no one is longer interested in Christopher Columbus. His name has fallen into oblivion. His role ended in 1493 when he returned from his first voyage. He had then found a sea route to the west, but from that time on he would have put obstacles in the way of discovery if he had been heeded."

But Columbus is remembered and honored in the Americas. Columbus Day is observed on October 12 each year. It is a legal holiday in most of the states and in several of the republics of South America.

The Discussion

(From page 52)

looking at an angle. There I knew I had to touch their pocketbooks to get any response, so I said, "Well, if you insist on a sloping floor, you will have a sloping ceiling in the basement, and if you wish to have a certain uniform height carried through the basement at a given level of ten or twelve feet, whatever it is, you will have to go that much deeper with your footings which will probably cost you about six or seven thousand dollars more for concrete." Well, that was different. They did not want a sloping floor if it was going to cost six or seven thousand dollars for extra concrete which they would bury in the ground and never see.

No, the architect has to listen, he has to try and reconcile them, as I said in my talk, we have to save some clients from their own ideas. We have to do a lot of educating. Perhaps in some instances, half of our time is spent in educating the committee as to what should be done, and usually they come around and do the right thing, but it takes patience, it takes time, and it takes tact and diplomacy if you are going to be successful. Now as far as the architect acceding to the committees' demands without a struggle, that all depends whether you are a beginner and are hungry and you haven't a job in the office, or whether you are old and successful and can tell them to go — somewhere else. That depends on whether or not you accede to their demands without a struggle.

HEINO: Well, this discussion could obviously go on all night. It is a discussion that is going on all over the United States and I would say all over the world this very minute, constantly. It is part of the search for truth in the evolution which will be a glorious church architecture. We have appreciated presenting this subject to you tonight from Mr. L. Morgan Yost, president of the Chicago Chapter; Mr. Benjamin Franklin Olson; and myself, Albert F. Heino. Thank you very much.

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SALES OF METHODIST PUBLICATIONS SETS RECORD

Chicago—Sales of Methodist publications during the past year reached a new high of \$15,500,000, it was reported by the Methodist Publishing House at its annual board meeting here. This was an increase of \$1,500,000 over the previous year.

The board appropriated \$450,000 for the support of retired ministers and widows of ministers.

The Methodist Publishing House, founded in 1789, is the oldest publishing group of its kind in the United States. It has main offices in Chicago and Nashville, branches in 12 other cities and operates printing plants in Cincinnati and Nashville.

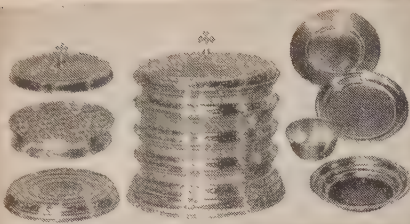
Judge William H. Swiggart of Nashville was re-elected board chairman for a four-year term. Dr. J. Washabaugh of New York was elected Methodist publishing agent to succeed Dr. Roy L. Smith of Chicago, who is retiring. Lovick Pierce of Nashville was re-elected as second publishing agent.—RNS

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This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

Preparation for Christmas

by Mary Edith Barron*

I WAS caught in the pre-Christmas confusion years ago when a neighboring minister phoned to remind me that I had promised to speak to the women of his church that week. "This week!" I gasped. "I'd completely forgotten! . . . With Christmas only seven days away, I just don't see how I can. Our six-year-old is having his birthday party tomorrow. We expect guests to spend the holidays with us. There's still shopping to do, packages to wrap, and notes to write."

"I'm sorry you've overlooked this engagement," the minister interrupted, "but your commitment to us was made three months ago." Before I could further protest he added, "Twenty minutes is the time limit. We'll expect you Thursday afternoon at one."

"Oh, why haven't I learned how to say no!" I moaned as I turned away from the phone. It was easy enough in September to promise a devotional talk for December—and just as easy to forget it.

Christmas has always been my time out for others—to catch up on my "thank yous" for gestures of thoughtfulness overlooked throughout the year. There are as many extra activities at this time, and it takes preparation for the family customs filled with so much meaning at this season. I couldn't disappoint my own children. Yet this minister was right. His church program was important too. I must not let Santa Claus, who symbolizes our Christmas traditions outside of the church, crowd Christ out.

There was nothing to do but stop for a day in the midst of the pre-holiday fuss, and rush to atone for my negligence. Those quiet hours spent in meditation upon Christmas and its meaning

were for me the highlight of the season. They were my most valued gift.

Christmas! . . . The birth of Christ! I remembered the thrill when our first-born arrived at Christmas time. On the announcement cards we joyfully wrote, just as Isaiah did when he announced the birth of Jesus, "unto us a child is born; unto us a son is given." This year at the birthday celebration of our six-year-old, we were reminded of the day he was born, but our party was not planned for a baby. It was designed to please a boy in the first grade of public school.

Still, at Christmas time when we commemorate the birth of the infant Jesus, we seem to forget that the Babe of Bethlehem is no longer a child. He grew up to the height of the cross. He arose from the dead! He lives! Surely this guest of honor at the most celebrated birthday in history should be received and entertained in a manner becoming a mature and distinguished guest. An afternoon party with games, gifts and refreshments would not satisfy him as it does my child.

I remembered when Jesus was on earth that he attended many parties—dinner parties in particular. He seemed to enjoy his social life, but always these affairs were subordinate to his message. Perhaps it was his birthday when our Lord was entertained by his close friends, Mary and Martha, on one occasion when Martha complained that her sister, Mary, stopped to visit with Jesus while company dinner was still in the process of preparation. Our Lord rebuked his hostess because she fretted to the extent that her service became a substitute for devotion. But she was not reproved for arranging a

(Turn to next page)

[†]Mrs. Ernest Engel, Bishop, Texas.

*Mrs. Wayne M. Barron, San Diego, California.

Observing Marriage Anniversaries

FAITH United Church of Christ, Chicago, Illinois, of which Royald V. Caldwell is minister, places considerable emphasis upon recognition of marriage anniversaries. The recognition takes two forms. First is the annual re-marriage service held in connection with the morning service. The program for that particular part of the service follows.

* * *

The Renewal of Our Sacred Marriage Vows

(All couples are invited to participate, whether married by the pastor or not. As in the marriage ceremony, we ask that the man take the woman by the right hand and repeat after me, supplying your own names and hers.)

I, -----, take thee, -----, to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto, I plight thee my troth.

(Loose hands. Now the woman takes the man by the right hand and repeat after me, supplying your own name and his.)

I, -----, take thee, -----, to be my

Preparation for Christmas

(From page 56)

dinner party. Oh no! Jesus ate her meal with great pleasure.

I think Martha was irritated because she, too, wanted to hear what Jesus had to say. She didn't want to miss a single word from the Master's lips. She planned to sit at his feet after the meal was over, and the dishes were washed and dried. Then she would not be distracted. I confess that in the past my thinking has taken this trend at the holiday season. I trusted others would understand and excuse me if I nodded and missed parts of the sermon.

I have since learned not to disappoint our Christmas guest of honor by becoming too tired from preliminary arrangements to register the things he comes to tell. A little time taken from holiday activities to talk quietly with Jesus as Mary did refreshes me spiritually and physically. The contrast of Santa Claus with Christ somehow makes the Christmas message sharper and clearer.

I'm for Santa Claus, but Santa Claus is the preparation. Christ is guest!

wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto, I give thee my troth.

The Prayer of Consecration

O most holy and merciful God, graciously ratify with Thy favor and blessing the union into which these Thy servants have previously entered and which they now come to reaffirm. Sanctify their hearts by Thy grace, and enable them to keep their mutual vows with loving and constant fidelity. Give them grace always to commend themselves to each other; to cherish a due regard for each other's feelings and opinions; to be just to each other's virtues and intentions; to be lenient toward each other's failings and infirmities. May the fellowship of their wedded life be the dearer and purer because of their fellowship with Thee, and may their love be glorified in Thy love. O God, we pray that Thou wilt bless every home here represented. May Thy blessing rest upon every home in the world. We pray that those homes which are not now Christian homes may come to know Thee as Lord, and the Christ as the Sanctifier of those homes. For we pray in His name. Amen.

Recognition of the couple married the longest time.

Recognition of the couples married by the pastor.

* * *

The second part of the recognition is a special wedding anniversary greeting made for the church. It is made on the popular four-page style. The first page carries a picture of a married couple. Back of them is a reproduction of one of the church windows.

The first inside page has the following reaffirmation for the couple to use.

* * *

As You Reaffirm Your Affection, Please Pray Together:

O God of love, whose love is greater than our prayers, the gift of this anniversary demands our grateful praise. Much has been given us. We have shared joys and cares, anxieties and excitement, want and plenty, illness and health. Open unto us, we pray Thee, the doors of the years and direct us, by Thy loving presence, in the paths which lead on into fulfilled married joy.

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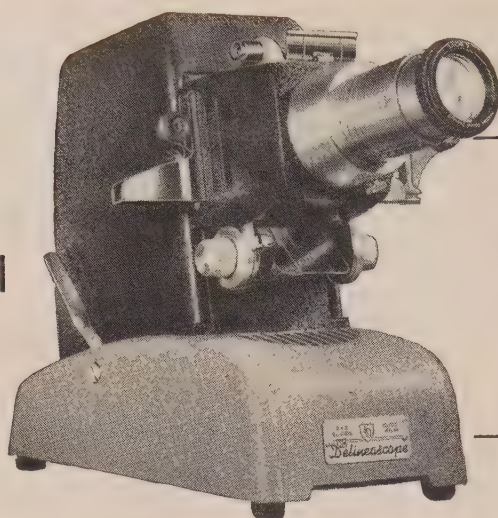
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We pray through Christ—the way. Amen.

Then read together I Corinthians 13.

* * *

The third page is a greeting from the minister. It is printed from a plate made of his own penmanship which gives somewhat of a personal touch. The copy follows:

* * *

We Christians testify that marriage is more wonderful than we could have imagined.

Naturally!

For God's ways—and marriage is his way—holds rich storehouses for those who try them. You folks have and you know the wisdom of God in instituting marriage.

We send our appreciation and congratulations that you have, by celebrating this milestone, declared in an irrefutable demonstration that marriage is a sacred blessing.

May the love of God bless you always.

Your pastor,

Royald V. Caldwell

Faith United Church of Christ

Ninety Second and Justine

Chicago, Illinois

* * *

DEDICATION OF MARRIAGE COMMUNION

More and more there seems to be a demand to conclude the marriage service with a communion service. Franklin P. Reinheld, Presbyterian minister of Bay Village, Ohio, was called upon for

such a service. He composed the following words of dedication which other readers may find suggestive.

* * *

----- and -----, I am sincerely grateful to you for asking me to share in this, the highest hour of your lives thus far. Now at your own request we are standing with you at this altar in the dedication of yourselves to God and his service through the sacred rite of the Holy Communion. It is a most noble act on your part. Reverently let us be keenly sensitive to God's message as it comes to us through the hymn, "Give of your best to the Master."

As we come now to the communion, let us attend to the words of Scripture: "Our Lord Jesus, the same night in which He was betrayed, took bread and blessed it and gave it to His disciples saying, Take, eat, this is My body which is broken for you. Do this in remembrance of Me."

Ministering in his name I give the bread to you.

"In like manner, also, He took the cup saying, All ye drink of it. For as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death 'til He comes."

In his name I give the cup to you.

Let us pray: Gracious Father of us all: We thank Thee for this holy hour. Wilt Thou richly bless ----- and ----- in this beautiful dedication of themselves to Thee right on the threshold of their wedded life. From this very hour may their home be set apart to living that has honor and honesty, loyalty and love at the very center of their lives. And wilt Thou bless the two paternal homes and this church that undergird this marriage with such fine Christian affection and faith. Hallow unto each of us, we pray Thee, the deep, abiding values of this hour.

The Benediction

May the Lord bless you and keep you; may the Lord make His face to shine upon you and be gracious unto you; may the Lord lift up His countenance upon you and give you peace, both now and in the life everlasting. Amen.

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by Hobart D. McKeenan

SERMON STARTER

(Something like seventeen years ago I wrote two reviews of a book published by Allenson and Co., Ltd., of London. One review appeared in *The Messenger*, published by the Evangelical and Reformed Church; the other in a South African weekly. I called the book "a work of genius," and its author "one of the greatest of living preachers." And I remember with pardonable delight quite a few letters of appreciation that came from men who took my word for it and purchased the book and whose preaching, as a result of their purchases, took a new lease on life. But, alas, most of my readers did not take my word for it, and I could not blame them. In all likelihood the name of a rather remote—or, as we would say, rural preacher—meant nothing to them, and the name of his Highland town, Daviot, meant less. At any rate I am pleased to know that this pulpit genius is about to be introduced to America by Charles Scribner's Sons, New York. The Scribner's edition is not yet before me and I quote the following from the original Allenson & Co., Ltd., edition. The name of the author is Alastair MacLean. The name of the book is *High Country*.)

DISCIPLINE IS ULTIMATE LOVE*

Can thine heart endure or can thine hands be strong in the days that I shall deal with thee?—Ezekiel 22:14.

I am as fit to die as you are to live.—Robert Baillie of Jewiswood to his judges on receiving sentence of death.

Not many years ago in the Western glenn of Iverness-shire stood a quiet house fronting a stretch of pearly sand and happy in the music of the sea. Three people found it heaven—an old shepherd, his widowed daughter and her little girl. The old man was blind, but the beauty of his soul shone through voice and smile. Goethe, in one of his books, talks about some elect ones who walk freely into the heart of God and out again. The blind shepherd was of their company. In a word, a saint. But a most delightfully human one. His granddaughter was his darling, and when he spoke of her he

trembled. One day the Master called her to His upper Rose Garden—and the cloud of seven sorrows fell upon two hearts. I remember the mother's cry as she raised her tear-dewed eyes to the starlit sky: "Una mo ghaoil c'aite am bheil thu nochd" ("Lamb of my loving, where art thou this night?"), and of how suddenly, as though speaking to his own soul, the fine old man cried in accents of solemn grandeur, "In her Father's house are many mansions, and Thou, Lord Jesus, hast her place ready. The Shepherd will not hurt the lamb. The Father will not harm his child. Let us be glad." On the moorland road I recalled with a start the words of the Prophet Ezekiel: "Can thine heart endure or thine hands be strong in the days that I shall deal with thee?"

There is so much in your everyday living that makes it hard for you to be always strong and fine and high. This is a very disagreeable fact, and there is no use blinking it or running away from it. The thing to do always with your unwelcome experiences, as Jesus taught, is to stand up to them, and if you do so in a simple, brave, direct way the discovery you make is that you can overcome these experiences, or that if you cannot overcome them you receive power to endure. Look at some of the things that nearly all of us have to confront and to live through.

One is the incredibly swift passage of youth. Youth is a song, but the last verse is sung while the first is still sounding in our ears, or it is a treasure-ship having on board rich cargoes of friendship and love of laughter and dreams. Alas for us! Our ship will never keep to port. Tomorrow it is out to sea. At noon its canvas flutters silver in the sun, touching the ocean's rim. Tomorrow's morn it is gone. And so many think it tragedy. But it isn't a tragedy. It's simply that we have reached our first golden milestone. Little by little we learn that there are others on the road.

Some have to accept defeat, and, harder still, undeserved defeat at that. Here is one man whose history can be summed up in one magical word—success. Everything he touches, Midas-like, turns to gold. All his ventures prosper. All his ships come home. All his apples ripen. Here is another with far more brain-power, a persistent



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toiler, absolutely straight and above board, and yet at the end of the day polite people talk about him as being a very decent fellow. Blunter folks dub him a rotten failure. And my point is: This is an iron test of character. If you've walked in the fear of the Lord; if you have had ideals and kept them; if you have been clean in your body and pure in your mind; if you have always owned yourself and, though all prizes passed you by, if you have remained tranquil and patient and sweet in thought, then please remember that it is because God has been good to you. He has given you power to endure. One of the delightful things that is going to happen on the day of judgment is that we shall get to know God's successful men and women. There will be surprises.

So youth flies upon an eagle's wing. And success goes knocking at a neighbor's door or some people are never well, so that never can they give or be their best. And all of us obey the mighty law of change.

Where are the braveries fresh or frayed?

The plumes, the armours, friend and foe?

The cloth of gold, the rich brocade,
The mantles glittering to and fro,
The pomp, the pride, the royal show,
The cries of war and festival,
The youth, the grace, the charm, the glow,
Into the night go one and all.

The question that emerges is: Can I meet these enemies of peace and joy and can I achieve triumph over them? Can I with this ailing body of mine say with poor Robert Louis Stevenson, "Sick or well, I have had a splendid life"? Can I scale the heights of vision and freedom, like the Abbe de St. Cyran, and show that I have a soul which can outbrave dark fate? "Free or in prison," wrote this Mr. Fearless of the faith, "I am his. I am ready to remain here a hundred years; to die if God wills." Disappointment, defeat, disloyalty, ill-health, the shattering of lovely dreams, the loss of cherished friends, can I face them all undaunted and can my heart endure, can my hands be strong? The answer of Jesus is this: Brother, sister, thou art able. Harken to the secret of the enduring life.

Four sentences unveil it:

1. Go to the cross and lay down sin's burden and receive love's pardon and rise into the new life of joy and strength.

2. Cultivate a loving friendship with your Holy Father through prayer and devout thought. Often he will speak to you, show you his will and be a lantern in the storm and darkness. As

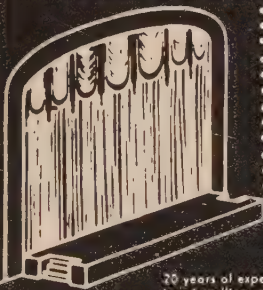
often will your heart be glad.

3. Be brave and tireless in the doing of every duty. Duty is a cloud, but it has God's smile behind it, and every time I sweep a floor, or pay my debt, or write to my friend, or do again what I have done ten thousand times before, the cloud breaks and the smile is seen.

4. O brother, O sister, from day to day carry thou eternity within thy heart. Your life! when you are seventy you have not turned the first page in the book of life, and the pages that follow God has never counted. This is but the foretaste, the threshold, the outer court. Blessed forever be God's great name that since Jesus rose again you know, and I, that the best is yet to be. So it is that a great light floods the mind. So it is that peace garrisons the soul. So it is that the heart endures and that in our hands dwell the strength greater than the strength of ten.

In Stanley Weyman's novel, *The Wild Geese*, Colonel John Sullivan is imprisoned and starved in a lonely tower until he signs away the inheritance of his ward Flavia. He steadily refuses. The third day Flavia appears. She found him with his eyes unnaturally large, his temples hollow, his lips dry. "It was indeed a staring mask of famine that looked out of the dusty room at her. 'Mother of God,' she whispered, 'O Mother of God,' but to the man she cried feverishly and fiercely, 'Sign and I will give you—see you shall have this. You shall eat and drink.' She drew from a hiding place in her cloak bread and milk and wine. He gazed at them with anguish. Then with a groan, 'God forgive you,' he cried, 'I cannot. I cannot.' 'You will not sign,' she retorted. 'Cannot and will not,' he said. 'And why, why will you not?' 'Because I will not rob you or the dead. Because I will not be false to an old man's trust nor sell my honor for a drink of water.'" So ever speak the lips of them possessed of the secret. To them honor and truth and right-doing are abiding things. They keep troth with God. They feel within the soul a Savior's love. They take courage and comfort in the presence of God's Holy Ghost, and in the power of this inner life they meet change and chance, not unwounded, but with a conqueror's spirit. The loveliness of the Gospel is that you and I may be as they. Can thine heart endure and thine hands be strong in the days that I shall deal with thee? Shakers of his joy and strength, we give but one answer: "Since thou art with me and since thou art in me—yes!"

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The Thrush

I plucked a throistle from the throat of God;
Into her teeming freckled breast I sent
Wanton destruction.
Boldly she sat upon the bough,
Outright she sung her song of joy
Constant and careless.

Sadist upon that holy spot,
I raised my gun—and shot.

Plucking immortal chords from life,
I stopped her song and stole
Her immortality.
Profiled she was against the sky,
A taste of world's reality
Amongst chaos, man's strategy.

Lord, much loved you her full-throated
song;

Lord, pray forgive me—I did wrong.
—Timothy Corsellis in *A Little Treasury of Modern Poetry*;
Scribners

Hobby

Collecting is a hobby,
Quite interesting, I am told;
It seems to bring much pleasure
To people young and old.

China, buttons, stamps and coins—
Numerous things that please.
Guess I'll become a collector, too—
Of pleasant memories.

—Ella M. Konya

Pre-Valedictory

*** by the Eternal, I am not expend-
able.

No, do not speculate on where I have
gone.

The guides on this journey do not
speak our language.

I have long contemplated reduction to
my essential being.

Now regard me as having slipped into
the finer interstices of the universe
of spirit.

Take heed to St. Paul, and do not ask
"With what manner of body ***"
Why I wouldn't be caught dead with a
body.

Should you care to note my withdrawal
In the manner that best links spirit
and matter,

Play the Emperor Concerto, second
movement, and disperse

But cheerfully.

—Donald C. Babcock

Think!

Think!
Don't merely listen to the things that
others say.

You yourself may have more brains
and sharper wits than they.

Think!

Don't call it perfume just because a
scent is sweet,



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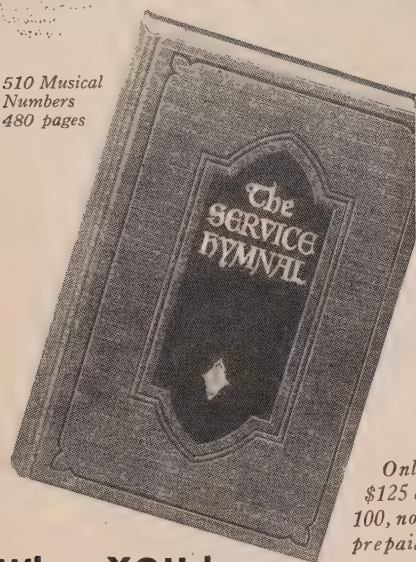
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Off the lethal berry flow'rs upon a lovely vine.

Think!

Don't trust groping hand howe'er confused you are.

Flesh would 'mark no difference 'twixt a stone and yonder star.

Think!

Don't merely look at men, at art or phrase or scene.

Eyes, alone, won't tell you what they say or what they mean.

—Heleoise Pike in *Think*

SELECTED PROSE

The Dream Power of Youth

I am one with the mysterious drive, buried within the inner essence of every living thing,

That urges it on from what-it-is to the unknown land of what-it-is-to-be.

The explosive power in the simplest cell,

The force that guides the stars,
The inner urge that moves in all living things,

The influence that takes men out of caves and scatters them as pioneers throughout the world,

The stimulus of revolutions,
The soul of the search for truth,
The mainspring of national life,
The initial essence of the arts,
The impulse that lies at the root of all efforts toward religion—

These, and I, are the plan of the creative God for bringing to light the outlines of His will.

He hid in us the heart of things that, by the self-activity of

His universe, that will should someday be revealed.

—P. R. Hayward in *The Dream of Power of Youth*; *Harpers*

The Spaces Between

Can a divided church speak authoritatively the word God gives it to speak? Is a divided church likely to convince a divided world that unity of the Spirit in Christ is not only desirable but attainable in our time? Has it occurred to us that one of the reasons the churches of a community exert relatively little influence on social and political groups who need to be influenced for some civic good is that the separate churches proceed separately? Dr. Edwin T. Dahlberg of St. Louis once told of a coach of a Midwestern university baseball team who underscored the necessity for team play far more than his players. His team had lost seven games in succession. After the last defeat he spoke with disarming restraint to the disappointed players: "Boys, you have had a remarkably successful season. *You all played magnificently—every man in*

his position. The trouble was in the spaces between your positions. That's where our opponents came through."

On the whole we who comprise the members of this city's churches also have had a fairly successful season. We have engaged in some study of the complex society in which we function; we have passed a few relevant resolutions, and forwarded them to our representatives in local and federal government. New recruits for Christ and the church have been won. As Baptists, Congregationalists, Episcopalians, Methodists, Presbyterians, we have each played at times magnificently, every church in its own position. "The trouble was in the spaces between our position. That's where our opponents came through."—David A. MacLennan in *Joyous Adventure*

Self-Abasement

While Thomas Mann was on his first extended visit in the United States, " * * * one of Hollywood's literati, meeting Mann at a party for the first time, abased himself before the celebrated novelist, saying he was nothing, a mere hack, his writings not to be mentioned in the same breath with the works of the master. Mann listened to all of it with innate patience and courtesy. But when the party was over, Mann turned to his host, an old friend, and said, "That man has no right to make himself so small. He is not that big."—Marquis Childs in *Thomas Mann*

Relevant Preaching

We have no right in our preaching to waste time in our preaching on side-issues and irrelevances. In other words, if we are not determined that in every sermon Christ is to be preached, it were better that we should resign our commission forthwith and seek some other vocation. Alexander Whyte, describing his Saturday walks and talks with Marcus Dods, declared: "Whatever we started off with in our conversations, we soon made across country, somehow, to Jesus of Nazareth, to his death, and his resurrection, and his indwellings"; and unless our sermons make for the same goal, and arrive at the same mark, they are simply beating the air. It was a favorite dictum of the preachers of a bygone day that, just as from every village in Britain there was a road which, linking on to other roads, would bring you to London at last, so from every text in the Bible, even the remotest and least likely, there was a road to Christ. Possibly there were occasions where a strange turn of exegesis and dubious allegorizings were pressed into service

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for the making of that road; but the instinct was entirely sound which declared that no preaching which failed to exalt Christ was worthy to be called Christian preaching. This is our great master-theme. In the expressive, forthright language of John Donne: "All knowledge that begins not, and ends not with his glory, is but a giddy, but a vertiginous circle, but an elaborate and exquisite ignorance."—James S. Stewart in *Heralds of God*; Scribners

BOOKISH BREVITIES

I have never met David Alexander MacLennan. That is, I have never met him in person. I have enjoyed correspondence with him and, in his absence, preached twice for him while he was yet minister of the great Timothy Eaton Memorial Church, Toronto. But I do want to meet him in person and thank him to his face for his new book, *Joyous Adventure*, a volume of sermons celebrating the Christian year. I say this for two reasons. The first is that this book represents preaching at its best: profound and persuasive; learned, yet lucid; Catholic in its scope and Evangelical in its passion. And the second reason for which I would like to thank him in person is that, in an enviable manner, he continues the classical tradition of great preaching. Unfortunately this can be said of only an ever-diminishing number of American preachers. Moreover, if and when I met Dr. MacLennan face to face, I shall congratulate him for the courageous humility which made it possible for him to descend from a pulpit throne and find a seat in a professor's chair—albeit, a very distinguished chair in a very distinguished divinity school. It is to men like MacLennan—professors of preaching who can preach—that we look for, coming from under their tutelage and example, a race of new and better preachers for the world of tomorrow. I commend *Joyous Adventure* with joyful appreciation (Harper and Brothers; \$2.50) * * * *The Old Man and the Sea*, by Ernest Hemingway, is a good story—a story told as only Hemingway, among living authors, could tell it. Here is courage and candor, beauty and pathos, and all the art of ever mounting interest. But here, too, as one might expect is final and unrelieved futility and frustration—the thing that keeps the gifted author from becoming quite as good and great as he might be (Scribners; \$3).

Read
CHURCH MANAGEMENT
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Prayers for the Approach to Worship

by J. Richmond Morgan*

PRAYER FOR INNER CALM IN WORSHIP

Eternal God, from Whom we came and to Whom we all must finally return, in humility of heart and singleness of purpose we meet to worship Thee.

From the confusion of the world, and its reflected moods in our souls, we come to seek Thee and the security and peace of Thy sanctuary. If we have sinned, or if by careless thought or deed we have made it difficult for others to be good, may Thy forgiveness be upon us. By the gift of Thy grace may we leave this place strengthened and empowered to better do Thy will.

Through Jesus Christ our Lord. Amen.

A MORNING PRAYER OF WORSHIP

O Thou who governest the world, and hast rolled back the curtain of the night to welcome in the morning, all things unite, as though by conscious conspiracy to win our hearts to Thee. We bless Thee for the atmosphere of this church, hallowed and sanctified by so many memories:

For the familiar sound of song and psalm;

For the presence of friends whom we love and honor;

For the Sabbath, with its secret thrill and expectancy, and for all those things that link us with the eternal.

Be pleased O God to meet us.

Show us again the wonder of the world within.

In Thy presence may we know ourselves as Thy children, loved from the foundations of the world and fashioned for Thy eternal habitation. Amen.

A PRAYER FOR HELP

O God our help in ages past, help us today as in Thy house we raise our thoughts from the changes and inconsistencies of the world into the calm and courage of Thy eternal dwelling. Help us as we lay our weakness before Thy great pity. Help us as we aspire to raise ourselves out of our frustrations and unfilled hopes into the peace and strength of Thy most holy will. Help us, Thou Great Comforter of our souls, amid the decay of our long loved securities and in the dark hour when our spirits fail. Help us as we try to keep faithful to Thy eternal purpose, and with Thee may we grow more con-

stant in love and richer in sympathy. Through Jesus Christ our Lord. Amen.

A PRAYER FOR HELP

O Thou by whom we come to God, Who looked upon the multitudes and had compassion upon them, Thy people look to Thee and call for help. From lives made hard by maddening disillusionment we look to Thee for some message of comfort and hope. O Light that lighteth every man that cometh into the world we look to Thee for some shaft of light to break into our darkness and point the way to Him in Whom there is no variableness neither shadow cast by turning.

Through Jesus Christ our Lord. Amen.

UNITY IN ETERNAL VISION

Spirit of the Most High who inhabitest eternity, yet delightest to dwell with him of the humble spirit and the contrite heart, we gather in Thy sanctuary because Thou hast first dwelt in the inner sanctuary of our individual hearts.

We bow before Thee, anxious to unite our hearts in one great glow of devotion, and together feel the joy of being kindred souls in our allegiance to Thee.

Lift us up, O God, above the swift changing detail of the world into the fixed calm of eternity that changes only from glory to glory, and in that calm may we be confident and serene.

Through Jesus Christ our Lord. Amen.

THAT GOD MAY FIND US

O God Most Gracious to Whom we lift our hearts upon the wings of true desire, cross the inner threshold of our life and find us as in our worship we endeavor to find Thee. Open the wellsprings of our spirits that we may feel our oneness in the succession of those who, down the ages, have earnestly sought the coming of Thy good kingdom.

Speak some austere word to our conscience, and redeem us from all that is unworthy and rededicate us to all that is good.

Through Jesus Christ our Lord. Amen.

(Turn to next page)



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- THE CHURCH LAWYER -

Possession Cured An Invalid Deed

by Arthur L. H. Street

FROM 1884 to 1939 a church building in a Mississippi community was in charge and undisputed possession of a regularly organized congregation known as Cross Roads Methodist Protestant Church. The congregation remained in such possession until 1950, after uniting with the Northern and Southern Methodists and changing the name of the church to Cross Roads Methodist Church.

In 1950 a minister entered the community and organized a group known as the Evangelical Methodist Church. This group conceived that it had a right to use the building when not in use by the Cross Roads congregation, because documentary title to the property rested on a deed that had been given in 1892 by the former owner of the land. That document—an extremely crude one—named as grantee "Church and Trustees" and, after the description of the property, appeared this: "free for all denominations so as not to conflict with our meeting days."

The new group's right to use the church building having been disputed, it broke the lock on the door and entered the building to hold services.

The officers of the Cross Roads group sued to enjoin further interference by the new group and the trial judge dis-

missed the suit. But, on appeal, the Mississippi Supreme Court reversed the decision and granted an injunction.

The higher court decided that the deed was void for failing to name a grantee, and that, therefore, the clause, providing for free use of the church by other denominations when not used by the old congregation, was likewise void.

But, despite the invalidity of the deed under which the old congregation claimed, the congregation had acquired good title by adverse possession. (Adverse possession is a legal term signifying long continued possession of real estate under open and undisputed claim of ownership. The duration of such possession, essential to acquiring title, is fixed by statute and varies in different states.) In Mississippi, the period is ten years; so, as declared by the Supreme Court, the old congregation had been in possession more than six times as long as was necessary to get title by adverse possession.

The court said: "Unincorporated religious societies are authorized by our statutes to hold and own real estate by and through their officers and trustees. . . . Such religious groups may acquire title by adverse possession even as against a grantor where property is openly diverted from a use specified in the grant." (The court mentioned unincorporated societies because that was the class to which the Cross Roads church belonged. But that does not mean that incorporated churches cannot also acquire title to property by adverse possession.)

Prayers for Approach to Worship

(From page 65)

PRAYER FOR ILLUMINATION

Eternal God who art the Truth, we Thy children desire Thee and Thy deep and satisfying truth. Out of the darkness of life we look to Thee, the Light of the World.

In this hour of worship may we see the blue sky of Thy goodness set against the gathered clouds of our needs.

May the radiance of Thy presence dispel all shadows, giving stability where there is wavering and setting our hesitant souls upon those fixed securities which stand untroubled amid the shocks of time.

Through Jesus Christ our Lord. Amen.

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"When Christmas comes in through the door, doubt flies out of the win-
dow. For at Christmastide, when hearth fires and heart fires are lighted,
the whole room of life is filled with warmth and beauty. Even in a year
of chaos—especially in such a year—is this true. For Christmas is a re-
minder of good times in the past and it is a pledge of future good times."

1. JOY TO THE WORLD

Key of D

Joy to the world! the Lord is come!
Let earth receive her King;
Let every heart prepare Him room
And hear his nature sing.
And hear his nature sing,
And hear his nature sing,
And hear his nature sing.

No more let sin and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessing flow
Far as the curse is found.
Far as the curse is found,
Far as the curse is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love,
And wonders of His love,
And wonders of His love.

2. WHILE SHEPHERDS WATCHED THEIR FLOCKS BY NIGHT

Key of D

While shepherds watched their flocks by night,
All seated on the ground,
The Angel of the Lord came down
And glory shone around,
And glory shone around.

"Fear not," said He, for mighty dread
Had seized their troubled mind.
"Glad tidings of great joy I bring
To you and all mankind.
To you in David's town this day
Is born of David's line the Lord,
The Saviour, who is Christ the Lord,
And it shall be the sign,
And it shall be the sign,
And it shall be the sign.

The heavenly Babe you there shall find
To human view displayed,
All swathed in swathing bands
And in a manger laid.
And in a manger laid,
And in a manger laid.

3. IT CAME UPON THE MIDNIGHT CLEAR

Key of B Flat

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold.
"Peace on the earth, good-will to men,
From heaven all gracious king,
The world in solemn silence lay,
To hear the angels sing.

Silent thru the cloven skies they came,
With angelic wings unfurled,
And still their heavenly music floats
O'er all the weary world.
Above us and so lowly placed
They send us on our way,
And ever o'er us, hallelujah,
The blessed angels sing.

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Good Publicity Extends Your Usefulness

by William M. Hunter*

WHAT preacher hasn't, at times, wished there were thirty-six or more hours in a day? Who hasn't wished he might have many arms, and a super-brain to keep them usefully employed? Who hasn't yearned to reach hundreds instead of dozens, thousands instead of hundreds? Who hasn't bemoaned, "That which I would, I do not!"—simply because there just isn't the time—or the energy?

Does this make us "gadget-happy"? Maybe so!

Yet I'm sure, if this charge is true, it means we're pressed, as pastors, with the urgency of life, that we're trying to do a good job as effectively as possible in our threescore and ten.

Gadgets to extend the ministry are not new, particularly those used to

spread ideas. Since before Gutenberg, man pondered the duplication of words in the spreading of truth. Not long after his invention of movable type, Bibles were reproduced by thousands where once they'd been turned out laboriously (and much less accurately) by hand.

Gutenberg's gadget certainly made its imprint on the world!

Magazines like *Church Management* exist to help clergymen do a good job better. Alert ministers seek to extend their spiritual usefulness. I know this from the hundreds of letters I've received from all over the world whenever, in these columns, I've called attention to a means of doing a good job better!

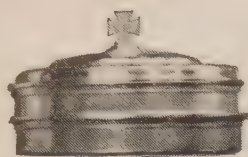
My latest discovery is a revolutionary new stencil duplicator. (Actually, it isn't new at all, in principle, you'll

discover.) Used either with ordinary type stencils or with the amazing Stenafax stencils I wrote about in the April, 1952 *Church Management*, it will produce results you possibly thought impossible with any stencil type duplicator. I cannot help comparing it more with photo-offset work than ordinary stencil duplication.

Think of it! This machine will do the following, and more:

1. Almost 100% automatic inking, regardless of amount of copy on stencil or length of run;
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5. Quick-drying ink allowing over-

*Minister, John Hall Memorial Presbyterian Church, New York City.



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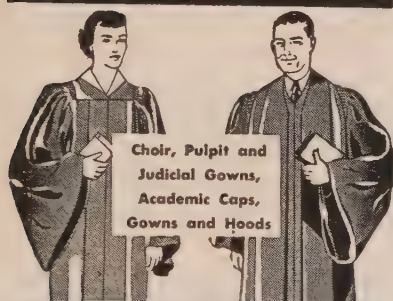
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6. Virtually no slip-sheeting necessary;

7. Accommodation of paper stock from airmail tissue through 3-ply Bristol board, with automatic feeding;

8. Virtually no wasted paper; and

9. Hand or electric-driven models, convertible to the other, if so desired.

This miracle duplicator, retailing for much less than American-made machines of similar specifications, is the *Gestetner Stencil Duplicator*. The only equipment I know on the market which will do all this machine will do is a relatively new office offset duplicator—but it costs more than twice what the Gestetner costs! I know of no American-made stencil duplicator which will equal it, price for price. I was considering buying the new offset machine when I "discovered" the Gestetner; now I'm glad I was delayed. My hand-driven duplicator (Model 130, Express Inker), with additional inking rollers for three additional colors, cost me less than \$400 complete, including Federal tax. It will do work as cheaply as—and better than—the finest closed-drum capillary-action model I've seen, retailing at \$500 or more. Actually, there are duplicators priced to meet almost any church's needs or budget, both less and more expensive than my own machine.

The Gestetner is made in England, using a principle common in Europe, yet not too well known in the U.S.A. Actually, it is claimed to be the original idea behind the stencil duplicator; the more familiar types we know were adaptations from this principle.

You know best the capillary-action machines: a relatively thin ink soaks through a perforated metal drum, then an ink pad, then a stencil's markings, onto the paper. The ink must flow freely, yet dry fast enough to leave a clear impression. It takes some doing to get an ink able to do this, and yet not clog the works. It is also necessary to use more absorbent, heavier papers than required by letterpress or offset printing, where heavy paste, not running, inks are used.

The Gestetner stencil is similar to the familiar type. But here the resemblance ends. The machine works more like a letterpress or offset printer in efficiency and finished product. A paste ink is used, coming in tubes, easily put in the machine. The ink is sucked out by a pump, forced on printing rollers, distributed by oscillating inking rollers. It is then squeezed through a fine silk screen, through the stencil's markings, onto paper with a sharp, clear impression.

You'd think you'd need a heavily cut stencil to do all this; the contrary is so. When I use Stenafax stencils, for in-

stance, I've burned them at a voltage more than ten per cent less heavily than with my former duplicator—yet finished copy is better than twenty-five per cent sharper and blacker than before, so nearly as clear as good offset that only an expert is likely to tell the difference.†

Also, it's easier, quicker, cleaner, to put on and remove stencils. It's unnecessary to touch inked or inky areas. Used properly, ink rollers require no cleaning, since the ink doesn't dry out or cake on the machine, nor does it clog or dry in the stencils, if left indefinitely on the machine! Usually the only time you clean the rollers is to change from one color to another. Here several Kleenex-type tissues should be enough to do the job.

To change colors, simply remove the oscillating rollers in use, wipe the inking drums clean, insert rollers for the color to be used, put on the required stencil—and you're off. I ink colors by hand (easily done, no mess) to save money; you can ink them automatically, though, by securing an additional pump for each color you plan to use. I find rollers for black, red, yellow, and blue permit as many color combinations as I need. On one job, using just the three primary colors, I secured a poster with seven (7) colors—yellow, red, blue, orange, purple, green and brown! I didn't slip-sheet, either, for while changing ink rollers and stencils and adding the new ink color (a matter of about four minutes) my previous run was dry enough for the next run-through. I find that using Stenafax stencils for color jobs, over-printing produces nice blends of colors. Then again, you can make colors go twice as far by using one or two colored inks on a third-color paper.

Slip-sheeting is necessary only under the following conditions: (1) very heavy or large copy; (2) extremely smooth, glossy, or hard-surfaced paper; or (3) reverse printing needing unusually clean paper. With most Vari-Typed copy, particularly on low-burned Stenafax stencils, the ink through the stencil is light enough that it dries quickly on most papers, including my favorite, ledger bond. I never slip-sheet regular mimeo stock, because of its extreme absorbency.

This saves time, paper, energy, especially with a weekly bulletin, or any two-side runs. I use a 20-pound stock; most of the times I'd need a 24-pound or heavier stock on ordinary machines. I just did a job, today, of a double-run on 16-pound typewriter bond. Both sides came out unusually clear and

legible, considering the weight and cheapness of the paper involved. I've run ordinary yellow second-sheet paper with no difficulty, paper I couldn't even get to feed properly through an ordinary duplicator. The Gestetner can be inked before running paper through; "sample" sheets are cut to a minimum, two or three at most. If ink runs low with heavy copy, a lever permits instantaneous additional inking while the machine is running, either all over or in specially required areas.

As a printer would, you should study papers best suited to your needs. I prefer good ledger bond for most jobs. You can use airmail tissue, but it's not practical for all types of uses; a very light mimeo or bond stock may be better. Regular "cover stock," postcard-weight cardboard, or 3-ply bristol board make good posters, booklet covers, calling cards.

The up-to-date church office can extend its usefulness by acquiring three pieces of equipment, plus the occasional use of Stenafax stencils: (1) regular typewriter; (2) Vari-Typer Composing Machine, to provide copy resembling letter press type; (3) the Gestetner Stencil Duplicator, to provide copy comparing favorably with fine offset or letterpress printing.

The Gestetner people have many stencils for regular use, but longer and wider than ordinary, printing a maximum area of $13\frac{1}{2}" \times 8\frac{3}{8}"$ (compared with $13" \times 7"$), and will take stock up to $14\frac{1}{4}" \times 8\frac{3}{8}"$. (Stenafax stencils can be electronically cut for the Gestetner, though at present they provide a printing area no more than $7\frac{7}{8}"$ wide.) Gestetner stencils have "standard" and also special surface-printed layouts for newspapers, church bulletins, and the like. Photo-stencil headings and inserts are available. Some die-cut stencils can be made to order. While not considered fully perfect yet, some photos can be made on Stenafax stencils and duplicated on the Gestetner.

Before completing this article, I made it a point to visit the home office of the Gestetner people in Yonkers, New York. There I discovered that they also have equipment whereby you can make your own photo-stencils, at a cost within the budgets of most churches. Further, they indicated that photo-stencils can be provided by most local Gestetner dealers, as well as die-cut stencils. Photo-stencils are stencils made by a special chemical process, making amazingly accurate copies of copy, drawn, typed, or copied. Die-cut stencils are made by impressing a stencil with a specially provided design; they are particularly useful for

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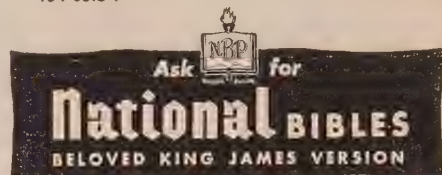


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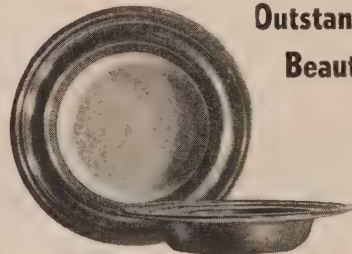
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OCTOBER 19

JESUS DEMANDS SINCERITY

Sincerity in the Pew. The famous Rear Admiral Bob Evans, of the United States Navy, once went to a fashionable church in Newport. He found a seat in the end of an empty pew. A few minutes later an old lady came and sat in the other end of the pew; she glowered at the rear admiral, as though he were an escaped convict. He couldn't understand why, until she called an usher and passed him a note, which read, "I pay five hundred dollars a year for this pew, and it has been mine alone for thirty years!" Evans turned the note over, wrote on the back of it, "You pay too much!" sent it back to her, and got up and walked out of the church.

How many people do you suppose have walked out of the church because of some hypocrite in the other end of the pew? Some of us, true, would not let that drive us out of God's house; we come not so much to worship people as to talk with God. But—take account of stock! Have you ever made things so uncomfortable that someone has left your church? Have you a clique in your church which makes things hard for a stranger to "fit in"? What would you do if an ex-convict asked to share your pew with you? Are you really sincere in your rites, rituals and prayers—or are you only going through the motions?

OCTOBER 26

EXPOSURE IS INEVITABLE

The Foundations. Near our house a contractor built another house. He skimped wherever he could. In one wall of the foundation, he mixed twice as much sand and half as much cement as his specifications called for, covered it up quickly, and pocketed the profit. It was a good-looking house, with gleaming tile in kitchen and bathroom, electric gadgets all over the place, gay pastel colors and concealed lighting. It sold quickly, and the new owners moved in.

That fall, there was a bad rainstorm. The cellar of the gay new house filled with water; there was no waterproofing anywhere! And—which was worse—the sandy wall cracked, one whole side of the house settled lower than the rest; the walls upstairs cracked, the gay

*These illustrations, for the Uniform Lessons of the International Bible Lessons Series, are selected from Tarbell's Teacher's Guide for 1952, edited by Frank S. Mead, and offered here through the cooperation of the publishers, Fleming H. Revell Company.

paint chipped off, and the owner sued the contractor. Nobody wants that house now; the neighbors call it "The house with the sandy wall."

Don't fool yourself; you can never completely cover up a poor foundation! That goes for human lives as well as houses; no smiling face can hide, for long, an unclean heart; no closet full of expensive clothes can conceal a filthy mind. Sooner or later . . . !

Gangsters dress well—better than most of us. But they are still gangsters. If the character-foundation be rotten, the whole house will come down.

NOVEMBER 2

JESUS' POWER AND HUMAN NEED

Faith Does It. For thirty years after the Civil War the South lay prostrate in the dust. The flower of her youth was gone; the soil had not been tilled, there was no money in the banks, and there was discouragement everywhere. One of the nation's finest colleges, William and Mary, closed its doors at last in 1881, unable any longer to go on.

But every morning President Benjamin Ewell rang the bell that for so long had started the campus day. Often he was the only man on campus as he rang it. But at the end of seven long years, the college reopened. His faith had won.

Faith does it! Persistent belief in God and the goodness of things will heal any sore, and solve any problem.

NOVEMBER 9

THE COMPASSION OF JESUS

Compassion Is an Humble Thing. We think of compassion as something extended heroically in a great crisis. It is not always that. Christians are compassionate in humble, hidden places, in ways not seen by the eyes of men. Sometimes it has little to do with religion.

One of the finest gentlemen we ever knew was an ambassador from Great Britain to the United States. Sitting one night at a dinner beside an American lady who did not know all the niceties of table behavior, he watched her as she drank coffee from a cup—with her spoon in the cup! She had an accident; her sleeve caught the spoon, and overturned the cup. Instantly, the ambassador overturned his cup, and made so much noise doing it that the jibes of the company were directed at him.

Compassion can be like that: very humble, very beautiful!

Good Publicity Extends Your Usefulness

(From page 69)

form letters, or jobs where a given design needs repetition on otherwise changeable stencils.

Here's a partial list of uses I've found for my Gestetner: weekly bulletins, playbills, calling cards, handbills for events, pledge cards, music, church newspapers, form letters, curriculum aids, seasonal bulletin covers, ruled forms—all kinds, posters, tickets, *Bazaar Journal*, devotional literature, parcel post indicia.

Here are several real economies. When we recently did *The Mikado*, we wanted a nice poster and an effective program. Our poster would have cost, on letterpress, with the cuts needed, a minimum of \$75. The same job, on offset, would have run more than \$30. Our posters (same weight stock) cost us less than \$10. The program, involving much typesetting (if printed) would have cost a minimum of \$150, with our same designs reproduced in cuts. The same job, offset, would have cost about \$50. We spent less than \$15, using a more-than-usually-expensive stock; we could have done it well for less than \$10.

Impressive? How about this? Two years ago our *Bazaar Journal* cost \$9 per page (16 pages) offset, a low price, by the way. Prices are now up more than 25% from then. Yet our 1952 *Bazaar Journal*, same size, same general stock, will cost us less than \$4 per page. Should we use more pages, the cost per page may average down to about \$3 per page.

Ministers like to provide printed digests of sermons for those unable or unwilling to attend services. Yet printing costs are prohibitive. We can produce such a document, Vari-typed, Stenafax stencil, at about 25% that of good offset which, in turn, is only about 35% the cost of comparable letterpress printing. Other ministers aren't pleased with tracts or devotional literature available. With this equipment, it's possible to publish your own materials in a highly effective form at a low cost.

I'm now in a concentrated population area; how can we reach these people? Several years ago, in *Church Management*, I wrote about my plan of "direct-mail evangelism" in an article on effective publicity for your church. This was geared to offset reproduction. Now, for the same amount of money, I can quadruple my coverage.

Gutenberg really started something with his movable type. Now, Gestetner gives his idea added impetus with this efficient duplicator.

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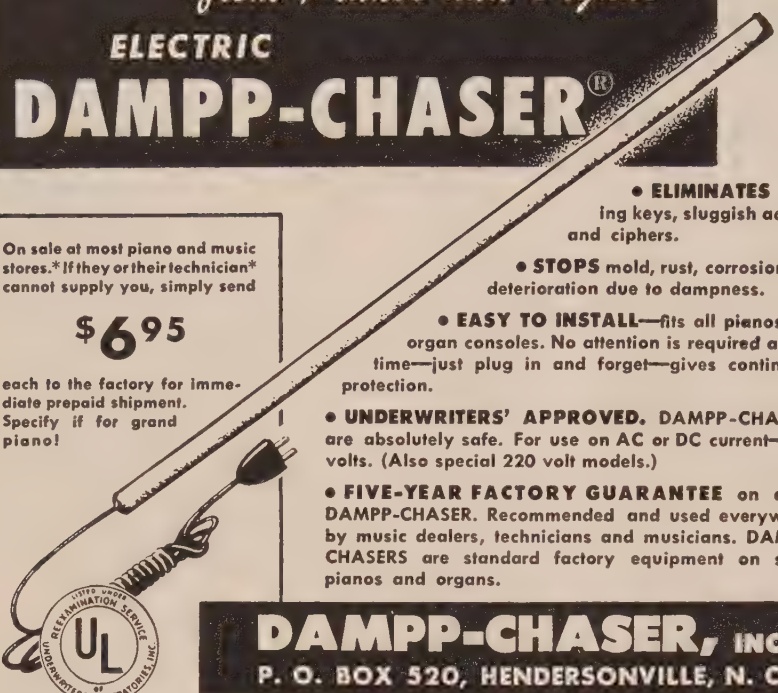
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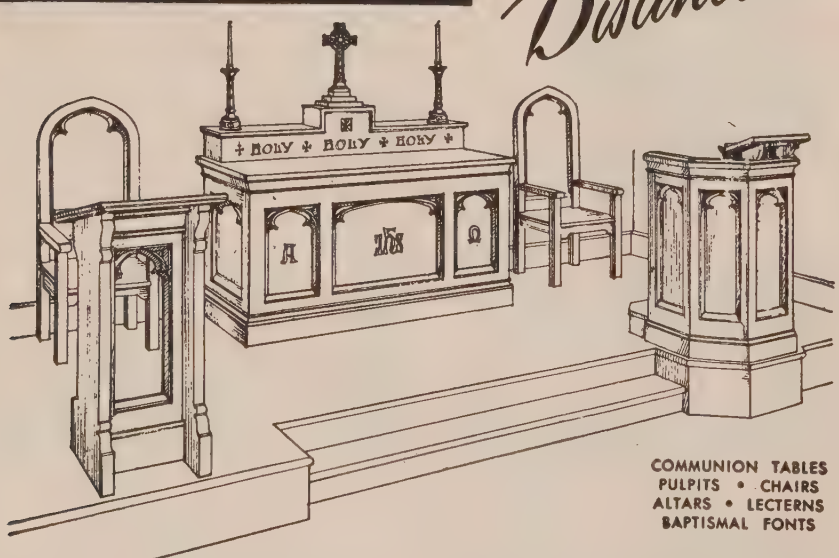
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Collected by Thomas H. Warner

Preaching

Someone went to Charles Reade, the novelist and dramatist, and said that he had found something in one of his books that had plainly been lifted from a book by another author. "Is that the only one you've found?" Reade asked. "Why, my dear boy, I can show you dozens of others. I milk hundreds of cows, but the cheese is mine."

* * *

In March, 1945, a sermon by Raymond Abba was printed in the *London Christian World*. The text was "Woe to the bloody city." Nahum 3:1. The following month it was repeated almost verbatim by a nationally prominent American clergyman.

* * *

Early Cleveland ministers were called upon to preach a sermon before public executions. The Indian murderer, Pochekeka, was hanged "after an appropriate sermon" by Father Badger. Pochekeka was evidently a theosophist. He confided to a white acquaintance just before his departure from this world, "Pochekeka come back again—maybe white man—maybe Indian—maybe dog."

* * *

Gypsy Rodney Smith was preaching in Portland, Oregon, in 1943. Rain poured on the thin roof of the tabernacle and the roar drowned out the voice of the speaker. He lifted his arms in supplication. "Lord, this is thy meeting," he prayed. "This is thy meeting and not mine. The rain thou hast sent makes it impossible for those in the back of this great building to hear. Lord, this is thy message and you've got to let them hear it." The rain ceased. Then the voice of Gypsy Smith rang clear through the tabernacle, "I want to give glory to God."

* * *

It is said that Albert Schweitzer is fond of preaching, especially when he can address a small audience. He tells how happy he was when he could tell the gospel story to people in Africa who had never heard it before. He is a great musician but is particularly weak on the history of hymns. On a hymn by Spitta, he stated that he considered it far too insignificant to notice who had composed it. And this in the presence of Spitta's son, who was one of his examiners.

* * *

Angell James was a celebrated Birmingham preacher. A writer says that

(Turn to page 94)

THROUGH, BUT HE DID NOT QUIT

Jacob J. Sessler

by William R. Barbour*

"WHAT shall I do when I am through?" This is the usual question which faces many a minister as he passes the prime of life and looks ahead. Around the family table, and especially among his parishioners, naturally he does not mention the constant query, but it is there in his mind just the same.

Perhaps the experience of our author and good friend, Jacob J. Sessler, may be of interest. He was born in Iowa where his father was a farmer, and he never has lost his interest in nature and in the great outdoors. Certainly, he was never intended to be a "city man."

After a thorough training in school, college and divinity school, he accepted a call to the First Reformed Church at College Point, New York. One day he brought us a manuscript, and this visit began a lasting friendship.

Dr. Sessler has a natural ability to tell stories to children and can capture and hold the attention of little people. As a young man he began to utilize the first five minutes of each sermon period to speak to the youngsters in a simple and friendly way. Few ministers can do this successfully, but he has the gift; this was true also of the late Dr. Hugh T. Kerr of Pittsburgh, whose books of children's stories the Revell Company has published and continues to sell. The titles of Dr. Sessler's books speak for themselves: *Junior Object Sermons*, *Junior Magic Sermon-Talks*, *Junior Sermon Stories*. The following first paragraph from one of his books will explain his method:

We Can Be Strong

Objects: A bullet and a piece of straw.

Story: Do you know what this object is which I hold in my hand? It is a bullet. If I should drop it on the floor, it would roll a short distance and then stop. Even a piece of paper or cardboard would stop it. What would happen, however, if I should fire it from a high-powered gun? It could plow right through a board, could penetrate the trunk of a tree, or shatter a pane of glass. Have you ever heard of a cyclone or a tornado? They are terrific windstorms. Some years ago a tornado raged in Iowa. After the storm was over I saw a piece of straw which

the wind had driven into a heavy plank. How weak is a bullet or a straw when left to itself. But how strong is the bullet when powered by a gun or a straw when driven by a storm.

The final paragraph of this short sermon reads as follows:

The bullet needed the gun, the straw, the storm, but George Washington and Joshua needed the power from above. And we need it. So we must say with Paul, "I can do all things through Christ which strengtheneth me."

On one of his visits at our former Fifth Avenue office, we learned that Dr. and Mrs. Sessler had bought a farm in Vermont. On vacation one year they were traveling around, just looking at places where they might buy a summer home; they found a building in ruins, a former barn, near a brook and very near a road which winds its way up from Bellows Falls to Grafton, a small town to the north. For a modest sum, and to the surprise of the real estate agent, they bought the barn and several acres of woodland on the side of an adjoining hill.

Gradually, during summer vacations for several years, they rebuilt the barn with the help of native workers; Dr. and Mrs. Sessler shared in the planning and the actual physical work. The haymow became the sitting room; the horse stall was evolved into the dining room; the cow stall soon was a kitchen.

A few years later Dr. Sessler accepted a call to the Third Reformed Church at Holland, Michigan. There he had a larger congregation, more responsibility, and a busy and fruitful life. During Tulip Week one year, I visited him and noted that he did not seem to be quite himself for he was troubled by a developing stomach ulcer. He felt convinced that a Vermont vacation would be beneficial, but he was wrong. His loyal congregation insisted upon his taking several months off duty. Dr. and Mrs. Sessler went to Vermont and continued to build their dream house beside the brook.

When Dr. Sessler returned to Holland, his physician friend insisted that he must give up his life's work and resign his pastorate at Holland, Michigan. This was a crisis, but it had to be met. Dr. Sessler resigned and moved to his country home in Vermont.

For several years, indeed since she

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was a young woman, Mrs. Sessler had been interested in second-hand books. When they reached Vermont, she began the development of a second-hand book business, operated from their home. Across the road from their now-completed home they planned and built—again with the help of native workers—a building to house their large collection of books. A small office in the building is heated, but the remainder of the building devoted to book shelves is not.

By mail, Dr. and Mrs. Sessler have developed a growing second-hand book business. They receive inquiries from and fill orders to many states and some foreign countries. It is not unusual for them to visit surrounding towns and cities and return with their car full of books; these are then properly indexed and placed on sale. They keep in touch with possible purchasers.

Fresh air, active garden work, freedom from pastoral duties, and developing the second-hand book business—all have cured the ulcer. Dr. Sessler's nearly six-foot form is as straight as an Indian's, and he is very well and happy.

Of course, a minister never can get away from his real work in life, and this has been true of Dr. Sessler. He conducts morning services in two country churches some miles distant. Over Washington's Birthday Mrs. Barbour and I spent a week end with the Sesslers and attended one of the church services and listened to an inspiring sermon and equally inspiring children's sermon. We tramped about over three feet of snow on snow shoes and heard stories of hunting and fishing in that part of Vermont. Indeed, we were so delighted with our visit with the Sesslers that when this article is being read by the readers of *Church Management*, Dr. and Mrs. Sessler, Mrs. Barbour and I will be off for a week by car to see the Vermont, New Hampshire and Maine hills in the full glory of autumn.

And that is how Dr. Sessler conquered his illness and made a definite, sharp right-hand turn in his life because of necessity. Not every pastor can solve his retirement problem that way, but the experience of Dr. and Mrs. Sessler may be a help and a suggestion to other pastors who are approaching the time when their active work must be terminated.

LINES FOR LIVING

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How to Worship

By William Folprecht*

1. BEFORE COMING TO CHURCH:

Pray while you are preparing to leave for church and while on the way.

Try to arrive on time or beforehand. Don't upset the beauty of the service by walking in during its opening features.

2. UPON ENTERING THE CHURCH:

Get comfortable. A heavy coat or muffler around your neck isn't the best way to enjoy a sermon or sing a hymn.

Take your seat, moving to the center of your row; don't always take an aisle seat. It makes it easier for others to sit in the row if they don't have to crawl past you.

Bow your head for a few moments of silent prayer after you have been seated. You are in church, the House of God. Begin the service with a prayer. Don't be ashamed to be seen praying. Washington, Lincoln, D. L. Moody, Alexander Campbell, Paul, Jesus Christ did not feel ashamed to be seen in the attitude of prayer.

Thank God for the privilege of enjoying a free country; thank God for himself, his Son, Jesus Christ, our Savior; pray that the minister may be filled with the holy spirit and lead in a service of worship that will honor God and strengthen man. Pray for a great message that will stir you, lead sinners to Christ, build up the church. Pray that the choir's message in song may be a blessing to all, including themselves.

3. AFTER YOUR PRIVATE PRAYER:

Settle back in your seat. Avoid talking. This isn't a ball game. It's a worship service in God's house. Your talking may make it impossible for others to worship God in prayer. If the service proper hasn't begun, sit quietly. Relax, think of God, his love for you. Try to visualize Christ, high and lifted up. Remember Isaiah's glorious vision (Isaiah 6:1). Make your thoughts of heavenly things.

4. WHEN THE SERVICE PROPER BEGINS:

Listen to the minister's opening words. They are a "call to worship"—calling all to worship at that time. The minister has selected these words as a fitting introduction to a service wherein God's Word and the God of the Word will be honored.

5. ENTER WHOLEHEARTEDLY INTO THE SERVICE:

Pray when the prayer session begins, verbally or silently as directed. Sing

*Minister, Union Street Christian Church, Schenectady, New York.

when the congregation is asked to sing. Participate in the communion service with self-examination. Thank God for his goodness in sending his Son into the world to suffer and die for you, a sinner. Take part in all of the service.

6. WHEN THE CHOIR OR SPECIAL NUMBER IS RENDERED:

Pay attention to the message in song. This isn't mere entertainment. The choir or special number by the beauty of its words and music is a message leading you closer to God.

7. WHEN THE MESSAGE BY THE MINISTER IS GIVEN:

Try to rivet your attention on the words your pastor is speaking. He may talk for only twenty or twenty-five minutes, but has probably spent as much as eight to twelve hours on the actual preparation of that sermon. He isn't performing on the pulpit just to waste time. His message seeks to bring sinners to a realization of their lost condition without Christ Jesus, and to edify (build up) your faith. If you have a Bible or New Testament with you, and the text is announced, try to find it. Rediscover the power of the Bible.

8. WHEN THE SERMON IS FINISHED AND THE INVITATION IS GIVEN:

If you are a saved believer and member of the local church, pray during your singing of the invitation hymn that sinners present may acknowledge their lost condition, repent of their sins and accept Christ as their personal Savior. Pray that members of the body of Christ elsewhere who have moved to the city might place their membership with the local church, that their added strength may help to bring in a new day for the church in this community.

9. AFTER THE INVITATION:

Bow your head for the benediction. This is usually another verse or two from God's word, closing the service which began with his word, and in which his word was preached. Keep your head bowed for the silent prayer. At this time, as the minister makes his way to the door, thank God for the blessing of this service which you have just attended, and for the strength he has given you through it.

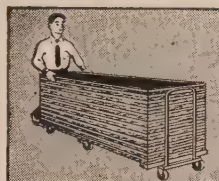
10. AS YOU LEAVE GOD'S HOUSE:

Greet your Christian brethren in the rear of the church. Greet strangers, particularly. Go up to strangers and say: "Glad to have you with us this morning. My name is Mr. (or Mrs. or Miss) _____. Are you new in the city?" Introduce them to someone else standing near you whom you know. Leaving the church, shake hands with the minister.

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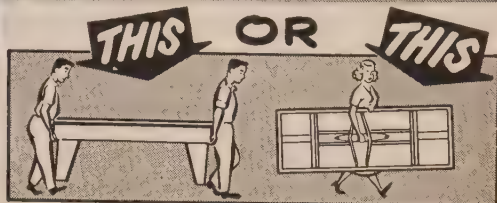


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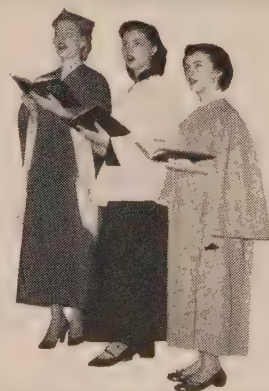


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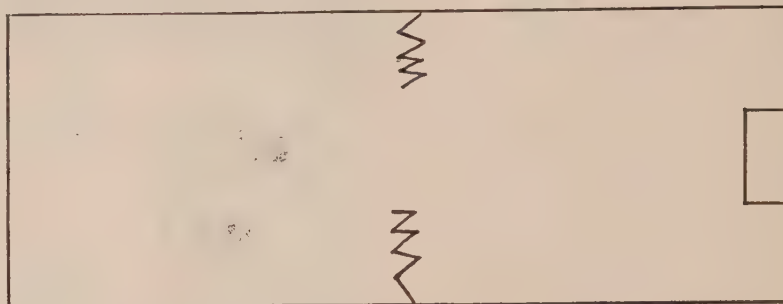
Building for Religious Education

by Charles A. Betts*

DOUBTLESS most of the things I say will be colored by my experience with the Disciple churches. In my capacity of advisory architect I not alone plan educational buildings, but lay out as well the worship, social and other rooms of the church. My one claim to authority is the experience which has come through this work.

Nineteen out of every twenty of our church members came up through the Sunday school. Nineteen out of every twenty of the church members that you have were trained in the Sunday school. The other one of the twenty accepted Christ as an adult, but nineteen came up through the Sunday school and they're the ones that we are concerned with tonight, because unless we have adequate facilities for them, to provide for them, we will not have a growing church. In a growing church there will be about five per cent more attendance in the Sunday school than there will be in the church. So if you have 200 attendance in church you can expect to have about 225 in Sunday school to have a growing church. We have found that when you have a Sunday school attendance that is less than the church attendance, the church will not grow in the future. So we are concerned in how to maintain that five per cent leeway in order to have a growing church.

In the past few years we have come to consolidate our public schools into nice buildings, we have modern homes, we have modern stores, and yet so many times we do not have the will nor the energy to modernize our church educational plants, and to bring them up to the standards that our young people are accustomed to in every other phase of their lives. For instance, we still put the children in the basement; I am happy to report tonight that a great many of our state codes are now prohibiting such a thing. A few states, like the state of California, require that we put everyone through the second grade on the main floor by state law. The state of Ohio requires everyone through the age of six on the main



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floor. It has taken a state law to do the thing that we should have done years ago.

We follow basic precept in designing an educational building. First, the youngest children, those up through the age of two, should go on the main floor. If we have an educational building that consists of more floors than one, we put the young people on the second floor. If anyone has to go to the basement, it is the adults. We try to design a building on that basis.

Which brings us down to the point of what kind of a building we are going to have. Is it going to be one-story; is it going to be a two-story; or is it going to be a three-story? The only answer to that is what kind of a locality you are in. Can you have a basement in the kind of locality in which you are located? Will the adults be willing to go to the basement? Usually the answer is no, so we end up with one story on the ground and maybe a second story.

First of all, when it comes to designing a building for any church, we recommend that you get enough area so that you can build everything on the ground, so that nobody has to climb any steps and nobody has to go down into the ground. We spread the whole thing out like the public schools are doing now, everything on the ground. We find that when we get through that we can build a building to accommodate the same number of people for about the same amount of money than if we were to pile it up a couple of stories high. The reason for that is the economy in the type of construction that

is used and I'll go into that possibly a little later.

When we build a two-story building, or a three-story building, we will have to fire-proof the construction between the floors for one thing. But in addition to that we waste the space that is taken up by stairways. Many state codes now require fire-proof stairways and that takes considerable space, including the landings that go into it and out the bottom.

Grading Systems

Before I can get into the facilities that are required, I would like to talk with you for a few moments about the grading systems that are being used in our churches. One of the systems that I am going to describe to you is one that is being adopted by the majority of the Disciple churches and I understand is being adopted by a number of others. We have basically three systems of division ages. We start out with the pre-school children. We have one room that is built for the babies through the two-year-olds—that's the group that we can do nothing with except to entertain them and take care of them through the sessions. They are not old enough yet so that we can start teaching them. But when we get to the age three, we can. So we take those three-year-olds or about that age and put them in a separate room, with a competent teacher to start training them in the principles of Christian education. Then we have the beginners or kindergarten (some churches call them one and some another). For purposes of identification, I use the age level group, that is the ages of four and five.

(Turn to page 86)

*Advisory architect, Board of Church Extension of the Disciples of Christ. This is an address given by Mr. Betts at the church architectural conferences held in connection with the International Churchmen's Exposition in Chicago last May.

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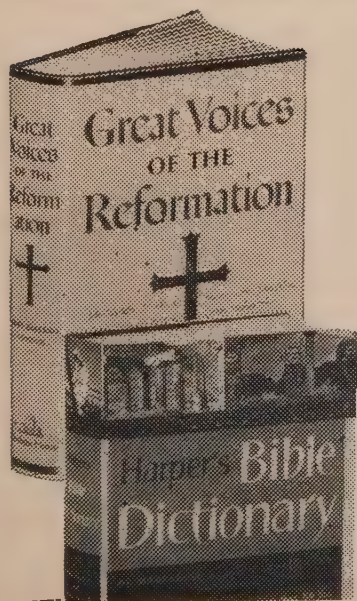
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AN HOUR WITH GOOD BOOKS

Religion at Work

The Papacy by John P. McKnight. Rinehart & Company. \$5.00.

Here is a book which should be read by every open-minded and understanding Roman Catholic priest, Jewish rabbi, Protestant clergyman and observing layman. Written by one who himself has been conditioned in the culture and spirit of Protestantism. For Mr. McKnight is a North Carolinian Presbyterian, trained as a newspaper man who has in later years turned historian. Because the author was connected with the Associated Press in Rome he has been able to make a painstaking study of the Roman Catholic system, and write about it in an objective way. A perusal of the book leads us to believe that the author has been able to interpret Roman Catholicism with as much freedom from bias or prejudice as we believe it is possible for a man of the writer's background to do. There are two or three chapters in the book which read like a Protestant's apologia for the Roman Catholic way of life. Yet, Mr. McKnight does not hesitate to point out the glaring defects which are contained in Roman Catholicism. And this is done without bitterness of invective such as is found sometimes in books written by Protestant authors about the Roman Catholic culture and system of government. The first part of the book is a splendid review of the history of Christianity from its beginning, and even a worth while appraisal of "the nature of religious faith generally." He makes it clear that religious faith is being challenged by "the recent advance of knowledge and the materialistic philosophy." This challenge is making possible a "new vigor in all the Christian churches but especially in the Roman Catholic."

It is on page 199 that the stated purpose of the book is given, which is "to examine the papacy's service and disservice to human kind at large." One cannot help but have a clearer understanding and appreciation of the papacy after reading this book. The present Pope, whom the author knows and admires, because he is a man "human in his sympathies, acute of intellect, conscious of the size and shape of the world." Notwithstanding, the author feels Pius XII to be the slave of the very system that he would like to improve. In the struggle of Christianity against present day communism the writer recognizes the part the Roman Catholic Church is playing. Even though it appears to be the battle of one totalitarianism against another one. And as he says "the Roman Catholic countries today appear to offer the most fertile field for materialistic communism."

And Mr. McKnight warns that "still it is true," as Paul Blanshard says "it behooves the democracies to inspect the terms of their alliance with the Roman Catholic Church." Magnificent are the chapters on "The Papacy and World Order," "The Papacy and Fascism," "The Papacy and Communism," "The Papacy and American Democracy." His closing chapter entitled "Afterworld" deserves to be read and reread.

A. S. N.

Religion in the Development of American Culture by William Warren Sweet. Charles Scribner's Sons. 338 pages. \$3.50.

Here is the long-awaited second volume in what promises to be at least a four-volume series on the History of Religion in America by the one living American church historian most competent to do this monumental task. Ten years ago Professor Sweet brought out his *Religion in Colonial America* which set the pattern for the series. By comparison the preparation of that volume must have been simple for in the years 1765-1840 covered by this one the American scene has expanded westward and become so very complicated that even this detailed study hardly does justice to the work of the church in these two generations. One becomes more and more fearful that two more volumes may not be sufficient to cover the remaining story and, furthermore, that even with his sources well gathered in Professor Sweet's earlier works—especially the denominational source-books so often quoted in these notes—one lifetime may not suffice to bring this labor to completion. Professor Sweet, long professor of American Church History at the University of Chicago, since his retirement there has been teaching at the Perkins School of Theology in Dallas, Texas. We wish for him long years and good success in this prolonged project in which he serves his profession so helpfully.

This volume like its predecessor is a mine of detailed information. Roughly the first third of it is devoted to the chronological story of religion in the revolutionary generation; 1) chapter I is devoted to the Congregationalists, Presbyterians, Anglicans and the Methodists, and chapter II to the Baptists, the German churches, the Dutch Reformed, the Pacifist groups and the relation of all these to the revolution; 2) the process of the organization of these churches against the new national scene, and 3) their expansion on the western frontiers.

The remainder of the book discusses the revival movements, the churches and education, theological controversies, missions and benevolence and finally

the Utopian experiments on the American scene.

The book is undoubtedly the most detailed work of its kind and most helpful to all students of the subject, especially the scholars. The amateur reader may occasionally lose the forest for the trees or find it very difficult to make the elisions from chapter to chapter with any sense of a feeling of continuity. Overly many sources and especially repetitious quotations of the same sources encumber the reader as does also an occasional lapse into colloquialisms and infelicitous style, and even misspellings such as "milleniol" for "millennial" on pages 185 and 186 and presbytery on page 143. In fact the proofreading in the text and especially in the footnotes, where there is little attempt at uniformity of style, is hardly up to the accustomed standard of Scribner's. (See pages 19, 20, 21, 39 and 41 to mention but a few.) A reference to Tappert's work is given once as in Volume IX and on the next page Volume XI of *Church History*, (pages 37 and 38.) On page 42 the author obviously means Job not John Scott. On page 188 one might press for the first Sunday school in the U. S. as having been not at Philadelphia but almost a generation earlier at the Ephrata (Pennsylvania) Cloister which the author knows so well and discusses in detail in his preceding volume. One could possibly say (page 52) that the Aitken Bible was not unsuccessful as the author implies but so successful that today scarcely a copy can be found. It was bought in large quantities by the Presbyterians and distributed among the poor. Today it is one of America's most valuable books.

A reviewer is always sad to call attention to such minor details when the major contributions of the book are positive and so valuable as this. Also it is so very difficult to know what is coming in the next volume. This reviewer, however, finds it very difficult to reconcile the complete omission of the really first American denomination, the Evangelical United Brethren, organized in 1800, especially when later groups like the Disciples and even the millennial groups are brought into this story. How can this account be complete without the mention of Philip William Otterbein, one of the most distinguished reformed ministers and founder of this group?

R. W. A.

Christian Faith in Action edited by Robbins W. Barstow. Published by the National Council of Churches in the U. S. A. 308 pages. \$4.25.

Under the editorial supervision of Robbins W. Barstow this volume pre-

sents the important history of the constituting convention of the National Council of Churches of Christ in the U. S. A., held in December, 1950, at Cleveland, Ohio. The book rightly gives the reviewer the feeling that our Christian groups still do have much in common which ought to be drawn even more closely together.

The editor has done a good job in bringing together the material of the convention. With thirty-two illustrations and two colored frontispieces the events are well covered. The convention addresses are printed in full. Several of them ought to be separately reprinted and universally distributed. Toyohiko Kagawa's address entitled "God and the Nations" might be profitably studied by leaders of all countries.

Here is the story, rich in pageantry and inspiration, which describes step by step the manner in which virtually all of the Protestant and Eastern Orthodox churches launched the National Council of the Churches of Christ, to enable them better to come to grips with the problems facing the nation and the world. This book is primarily a record of what happened on a historical date in Cleveland. However, for those who sometimes become discouraged about Christian unity it might serve to be a reminder of an event which continually ought to give faith for the present and future.

—W. L. L.

Preachers and Preaching

The Mighty Saviour by Arthur J. Moore. Abingdon-Cokesbury Press. 153 pages. \$2.00.

A book of sermons by a preacher who speaks over a world-wide hook-up will begin its career with an imposing array of potential readers. Since Bishop Arthur J. Moore of the Atlanta area of the Methodist Church is one of the summer preachers of the National Vespers, the publication of this collection of his evangelistic sermons is a news event in itself.

In referring to his sermons Bishop Moore says in the foreword: "They are offered not as scholarly representations of the Christian religion, but as the impassioned pleading of a preacher who seeks to 'do the work of an evangelist.' The one purpose of each and all of these sermons is to exalt Christ as the mighty Saviour." These two sentences give us such a clear idea of the content and the approach of the book, that there is little more to be said in this regard. The sermons are simple, vigorous and convincing. They represent one of the finest traditions of the Methodist pulpit.

All ten of the discourses focus around the idea expressed in the title. For example, that of the first is "Whose Son Is He?" and its text is "What think ye of Christ? Whose son is he?"—Matthew 22:42. The same principle is illustrated in the fourth sermon, its text being "Glory to God in the Highest"—Luke 2:14, and its title, "The Anthem That Announced Him." Many of the especially fine illustrations found in these sermons are the results of their author's exceptionally wide and rich experience. They are examples of evangelistic preaching at its best.

L. H. C.

CHURCH WORK in the CITY

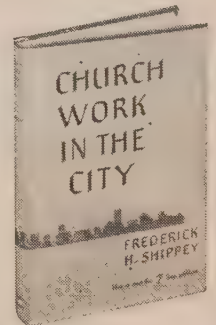
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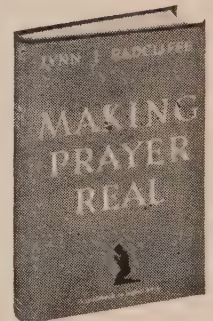
MAKING PRAYER REAL

A Guidebook to Higher Levels

Lynn J. Radcliffe

In this book, Dr. Radcliffe is putting up signposts along a well-traveled road, plainly marking out the route followed by millions of Christians in seeking a deeper experience in prayer. Here are no secret short cuts to a fuller prayer life—but practical guidance for all who want to pray more effectively, to be helped by prayer, to help others by prayer, and actually to feel God's Presence.

\$3



THE MIGHTY SAVIOUR

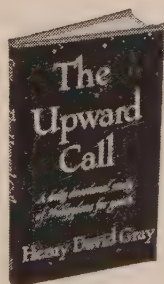
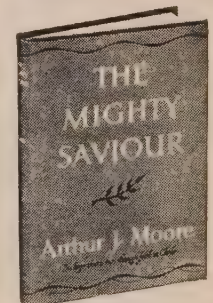
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Arthur J. Moore

The one purpose of these ten sermons by Bishop Moore is to exalt Jesus Christ as the Mighty Saviour—the one and only Saviour from sin, the Answer to the need of the world. Here are messages to bring salvation, to strengthen the faith, to brighten the hope of man with the familiar truths of the old, old story.

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Lord of Life by A. Ian Burnett. Rinehart & Company. 205 pages. \$2.00.

As this volume is somewhat out of the beaten track of the religious books which come to the desk of the American reviewer, it should be introduced to the reader somewhat more systematically than in the usual style. At the outset it will be noticed that it is a book of sermons by a Canadian minister, that it is published by a firm which functions in the religious field comparatively seldom, and that it is the July selection of the Religious Book Club.

First, a word should be said about the author. Dr. Burnett was born of missionary parents in Myasaland, Africa. He received most of his formal higher education at Edinburgh University. After a brief but distinguished career in the Church of Scotland, in 1943 he was called to St. Andrew's Presbyterian Church, Ottawa, the oldest Protestant congregation in that city and one of the most influential in the Dominion.

But of course it is the book itself in which we are interested. It is a volume of twenty-one sermons dealing with the life, teachings and gospel of Jesus. The sermons are divided into five sections. And in order to give a reasonably adequate idea of the scope of the preaching of this Scottish minister, I give the titles of the four of the third of these divisions which has for its head "Common Attitudes Towards Christ": "Faithless Familiarity," "Personal Prejudice," "Corrupt Curiosity" and "Sublime Subservience." As can be readily seen, these titles are well-turned, artistic, stimulating and vivid.

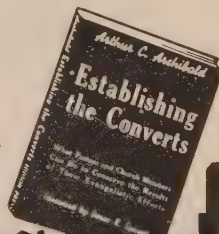
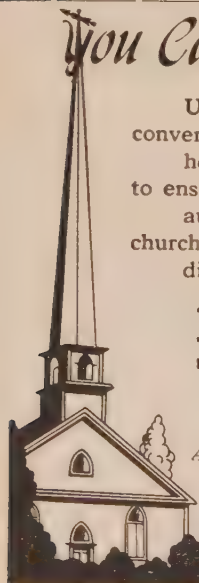
To describe Dr. Burnett's homiletics is more difficult. To say that we are dealing here with a Scotch type of preaching would be true but incomplete. Not all Scotch Presbyterian preachers are cut from the same piece of goods. Dr. Burnett is distinctive. The fact that as a pulpiteer he has received such a wonderful hearing indicates that he knows how to get his message to the people. These sermons contain a wealth of fine thoughts, sometimes far from completely developed. They are rich in practical human wisdom. The language has the noble exaltation of the Scottish preacher at his best. There is much, possibly too much of the terminology of devotion, and sometimes it seems to take the preacher too long to get away from his immediate New Testament setting.

In spite of the many genuine excellences of these sermons, some of the sermon-tasters this side of the Canadian border may not find them fitting into their favorite patterns. Others will be highly enthusiastic concerning them.

L. H. C.

A. J. Gordon with introduction by Nathan R. Wood. Fleming H. Revell Company. 256 pages. \$2.25.

This volume is the eighth in a series entitled Great Pulpit Masters. In this series the editors seek to give the outstanding sermons of great ministers of the gospel. The sermons in this collection appeared in the *Christian Herald* and Dr. Gordon's own *Watchword*. With the assistance of Dr. Gordon's son, the Reverend Arthur H. Gordon, the editor



presents what might be considered his most characteristic sermons.

The volume contains eighteen sermons and a final chapter entitled "How Christ Came to the Church." This last chapter may be called Dr. Gordon's dream. It was printed many times but until included in this book has been out of print for a long time. It is a spiritual autobiography. This last chapter ought to be read by every clergyman. It describes the dream of Dr. Gordon who sees a stranger come into his church one Sunday morning. The stranger leaves before he can speak with him. It was Jesus who came. Then there comes to the preacher many questions about his sermon, about his church, and about those who were worshipping there that morning.

Four of the sermons are based upon Old Testament texts while the remaining fourteen use passages from the New Testament. The Gospel and the Letters of St. John seem to be favorite sources for texts. About seven of the sermons are based upon these sources. His sermon, "The First Thing in the World," reminds the reviewer of Dr. Drummond's "The Greatest Thing in the World." While all the sermons have a missionary interest, two of them deal directly with this subject.

This volume gives to our modern generation a great minister who deprecated controversy and emphasized the regeneration of character in his pulpit.

W. L. L.

Jesus Christ

Rediscovering Jesus by Jack Finegan. Association Press. 176 pages. \$2.50.

Dr. Finegan, who is minister of the University Christian Church in Berkeley, California, and professor of New Testament at the Pacific School of Religion is author of *Light From the Ancient Past and Archaeology of World Religions* which have been reviewed in *Church Management*. Dr. Finegan in this volume presents this brief analysis of the life and the teachings of Jesus.

There are literally hundreds of books which seek to present the life and teachings of Jesus. Some attempt to merely evaluate the sources. Others seek to present the picture with a framework of theological assumptions. Still others like to emphasize the historic framework out of which Jesus' teachings came. Some scholars like to understand Jesus in history in order to present the proper view of his teachings. Dr. Finegan does not follow any of these patterns. On the contrary his study of Jesus is written in popular language with an approach having three main points. He gives the facts of Jesus' existence, his centrality in human history and his meaning for the world today. Dr. Finegan reveals Jesus' faith as a religion of enthusiasm and profound joy, and views life, death and immortality as an adventure along a pathway with many resting places. He shows all Christians how to re-examine their faith to see if they are unwittingly betraying Jesus in their lives, their churches and their nation.

This book presents, with a fresh and down-to-earth approach, a new discovery of the meaning of Jesus' teach-

ings. Scholarly yet clear, critical yet positive, this book ought to have a wide reading.

W. L. L.

Religion of the Scientists

Religious Beliefs of American Scientists by Edward Leroy Long, Jr. Westminster Press. 152 pages. \$3.00.

Some of a doctor's precious time, which might well be devoted to the reading of serious medical journals, must go to pursuing *Reader's Digest* and *Coronet*. Why? Because his patients read about sensational cures in those magazines, and woe-be-tide the medico who misses the latest, although comparatively untried or unavailable, nostrum.

Pastors have a similar difficulty. Avid readers of the *American Weekly* come to him with reports that the authenticity of God has been firmly and finally established: a well-known scientist has given the final word in a signed feature article.

The pastor needs an orientation in the matter of just what scientists do believe. Actually, such beliefs are wide in range and often contradictory. Within the compass of 150 pages, Dr. Long has classified in a very helpful way the various expressions which come from the pens of scientists regarding religion. He has confined himself to American scientists and to those who have issued book-length credos since the beginning of this century.

The first section of the book deals with the "Approaches Through Science." The latter half concerns itself with "Approaches Through Religion." The range in the first half is from Einstein's awe of the cosmic structure all the way to Kettering's simple enthusiasm for science as a practical matter.

The discussion of creationism in the second half, dealing as it does with contemporary fundamentalist use of scientific authority, is well worth the price of the book.

Unlike many specialists, Long does not hesitate to make a choice. This is what he says about his choice, "This leaves the possibility of finding a partnership between science and faith in the method of Lane and Potteat. These men both acknowledge the role of science and are loyal to its contribution to human knowledge. They also acknowledge a religious truth uniquely able to speak a decisive word of meaning to the human situation. . . . Here science is accepted as science, yet not turned into a new creed that makes a religion of it; religion is accepted as religion, yet not turned into a substitute for, nor an antagonist of science. Each is related to the other in such a way as to make its unique contribution to a total understanding."

Although Dr. Long claims to discuss the *Religious Beliefs of American Scientists*, he does not directly touch on the beliefs of Roman Catholic scientists. Nor does he mention those scientists—and there must be some—who are captivated by Christian Science or some of the sects. Of course, it must be recognized that these leanings may be treated more broadly under such subjects as compartmentalism, authoritarianism, etc.

Every pastor should heed these words: "On what shaky ground are

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shows that profound changes in the Protestant church are beginning to take place. For one thing the growing tendency to open the ministry to the ordinary Christian is analogous to the opening of the Bible to the laity in the 16th century and the explosive results of the first Reformation could be duplicated in this century.

There are few questions more important before concerned Christians today than that of the right ordering of this new movement. Here Dr. Trueblood examines the questions raised by this changing concept of the position of the laity—can it be brought to fruition; what are its dangers; how should the ministry of the laity be chiefly expressed; what is the relation of such *ministry* to ordinary vocations?

This is the first book on this important theme and thinking ministers cannot afford to miss it. A half-a-dozen copies distributed to board members and "aware" laymen might well start a revolution in the local church as basic as that preached nineteen hundred years ago.

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those pulpit preachers who suppose that to quote a scientist proves religious truth! . . . Quite likely an equally competent scientist considers the matter in such a way that contradicts the first."

In short, to find out what pastors should know about what scientists believe, Long's book is far better than the *American Weekly*.

T. C. W.

Possibilities Unlimited by Daniel Luzon Morris. Harper & Brothers. 188 pages. \$2.50.

In a cheery style that may possibly catch the spirit of college-age people, Dr. Morris accepts the challenge to bring the Christian faith and the scientific mind into a working relationship.

At the outset, he sees the scientist, not simply as a man who works in a laboratory, but rather as a man whose mind works in a certain way. He can find no reason for excluding this scientist from the field of the supernatural.

For people whose religion has become static, especially young people with good minds, Dr. Morris can certainly be helpful in opening up new possibilities.

T. C. W.

Personal Growth

So You Want to Speak by Mark W. Lee. Zondervan Publishing Company. 109 pages. \$1.50.

This elementary approach to public speaking neglects the most important element: have something to say! The material is not new, and the illustrations are too often second-hand material.

T. W. C.

The Art of Clear Thinking by Rudolf Flesch. Harper & Brothers. 212 pages. \$2.75.

Between the notes at the end of the book and the index is a page with the heading, "Your Personal Index," and the pages are given to help the reader to estimate his own level of thinking, find check lists for everyday problems, also some reminders and tips.

The author of "The Art of Plain Talk" and "The Art of Readable Writing," came to this country from his native Austria in 1938. His four books are nearing the 200,000 mark. He is a consultant on readability for the Associated Press and some publishers, governmental agencies, educational organizations and corporations. He also teaches regularly at New York University.

Chapter I is titled, "Robots, Apes and You." The first line is a three-word question, "What is thinking?" He makes the prediction that the twentieth century will be known as the century when the gap between mind and matter was finally bridged. He defines thinking as the manipulation of memories.

One of the chapters is headed with the assertion that thinking begins at home. Anyone who opens this little book will add himself to the list along with the Associated Press to let Doctor Flesch counsel him on thinking and writing and speaking.

H. F. C.

On Proving God by Roger Hazelton. Harper & Brothers. 183 pages. \$2.50.

The author of this book is Abbot professor of Christian theology at Andover Newton Theological Seminary. He recently spent a year in France on a Fulbright grant. He is author of *The God We Worship* and *Renewing the Mind* which were reviewed in these columns of *Church Management* some time ago.

The subtitle of this book indicates the author's purpose in writing this book. He calls it "A Handbook in Christian Conversation." It is written to help the believer who is being constantly challenged to give a reason for his faith. It also may help him to clarify what he really believes about God. Dr. Hazelton first considers the various types of doubters—those who say belief is an illusion, those who are skeptics because of the discoveries of science, those who are influenced by communism, and those who have not yet made up their minds either for God or against him but are waiting to be shown why they should care at all. The author then shows the case for God each requires, how unbelievers may be invited into the faith, why it must be done, and how Christianity can thereby be saved and strengthened.

The author's conclusion is important for he says that the most essential part of any proof is a sincere desire to win. The believer must speak with genuine confidence and yet with sympathy and humility for often a yearning after God is masked beneath the protestation that God does not exist. In the words of Dr. Hazelton "our task, entered upon in faith and on behalf of faith, is . . . that of disarming the doubter, not for the sake of rendering him harmless but so that he may know the joy and peace of believing."

This book is stimulating and provocative, and it can be safely predicted that it will not be considered simply a theological "flash in the pan." It will gradually and persistently work its way into the theological thinking of our generation.

W. L. L.

Evolution

Gabriel and the Creatures by Gerald Heard. Harper & Brothers. 244 pages. \$3.50.

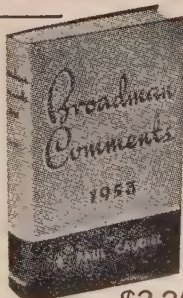
What a splendid story of evolution of man this is, and how different from the other Heard books! Anthropologist, philosopher, religionist, student of Far Eastern sects, mystery writer, and what not, Heard is one import from England that we can all be proud of.

In what he calls "fairy tale" forms, he tells how Gabriel came to the lizards, and suggested that if they wished hard enough, they might "change." So some grew hair instead of scales, and after a few million years, some more became whales, some others cattle and deer and the like, and others the blood-thirsty mammals of the forest. After quite a few more millions of years by their "wishing," the creatures grow into bats, shrews, monkeys.

What Heard is saying is that Gabriel, messenger of God, represents the creative principle behind life; and that the creatures by their "wishing" help that creative process. Being an an-

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thropologist anyway, Heard knows the theories of evolution through the years, and in the appendix through notes and comments backs his fantasies of the "fairy" tales.

This is an excellent book for high school and college youth, and will be a delight to most parents. Bits of it adapted to younger children will be most usable.

Sixty black and white illustrations by Susanne Suba add much to the delightfulness of this fine volume.

H. W. F.

Religion in the Home

Our Father, Thoughts and Prayers for Children by Helen Link. The Christian Education Press. 96 pages. \$1.75.

This is a handy book for a busy mother with an eager brood of children. The author knows youngsters intimately, for her stories center around the questions which are constantly popping into their active minds.

From her rich experience not only as a mother of three children, but also as a professional children's worker, she presents answers to these questions in story form which clearly reveal a deep religious insight as well as a clever understanding of the needs of boys and girls.

Helen Link writes in a very simple but lucid style, making it possible for a parent to read these stories to the entire family with telling effect. There are a host of choice illustrations in the book which make the stories graphic and meaningful to little minds.

This book could prove very serviceable as a devotional manual for family prayers.

J. S.

Men as Trees Walking by Margaret T. Applegarth. Harper & Brothers. 282 pages. \$3.00.

Margaret Applegarth is an incomparable story teller with a rare poetic soul which strikes a responsive chord in the hearts of her readers. Her stories also possess a warmth and tenderness which clearly reveal an unusual social passion.

It is very apparent that the author has done a great deal of extensive reading, for she has collected in these eighty stories a wealth of illustrative material which is extremely timely and current. But at the same time they are very skilfully linked with Bible passages, showing that the Eternal Truths found in Holy Writ are as applicable today as always.

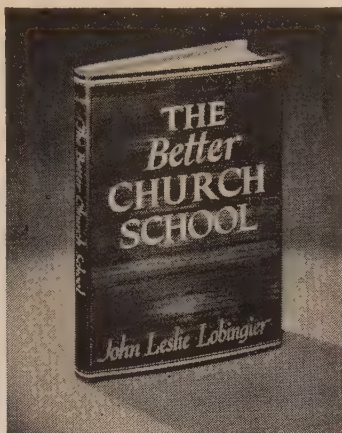
These stories should prove very profitable and inspiring to every minister, for the author has a very charming literary style as well as a delightfully imaginative and intuitive grasp of the central doctrines of the Christian faith.

J. S.

Fiction

Many-Colored Fleece edited by Sister Mariella Gable, O.S.B. Sheed & Ward. 335 pages. \$3.50.

Sister Mariella Gable might have busied herself with teaching English at the College of St. Benedict at St. Joseph, Minnesota, all her life. Her M. A. at the University of Minnesota, and her Ph.D. at Cornell University



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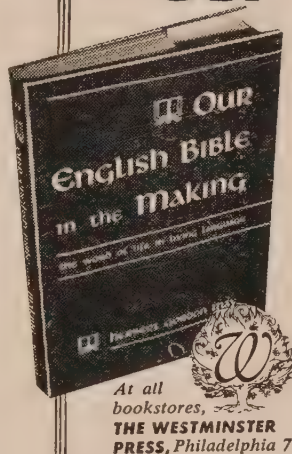
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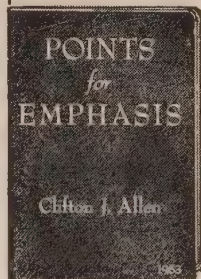
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and we advise you to read it, or see the book in your bookstore, before buying it. We think this assembling of the work of forty authors adds up to a better life of Christ than any one man could have written. But we are Roman Catholics and well aware that not everybody is going to agree with us. Still, we do think the book is important enough to suggest that you do look at it. Illus. \$4.00

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The *TRUMPET*, spoken of above, is a review we publish four times a year. It contains new and reprinted book reviews, extracts from books not yet published, our Fall and Spring lists and so on. To get it, free and postpaid, write to Margaret MacGill.

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New York 3

had amply prepared her for that. But she felt a call which set her apart from Catholic teachers everywhere. She knew that, for her, "to collect the best Catholic short stories and make them accessible to everyone, is a part of the apostolate of Catholic literature."

She began with a brief volume of appreciative essays called *This Is Catholic Fiction*. Then, to cover this field, she set to work culling and reprinting the best Catholic short stories she could find. None of her anthologies could be said to be devoted to showing off, in the proud achievements of Catholic writers. Each book has a special point of its own, which the stories illustrate. *They Are People* is all about nuns, and monks, and priests, and proves how human they are when you know them. *Our Father's House* uses 28 stories to suggest the capacious welcome of the divine household to all sorts of humble believers.

Now comes *Many-Colored Fleece*, to back up a dozen points of Catholic faith with instances of Catholic fiction, culled to prove how reasonable are the dogmas of the church when they are seen operating in the field of human experience.

"Trouble With the Union" suggests honest Christian labor relations. "Home" by Langston Hughes, tells the story of a particularly brutal lynching, and points out the Catholic horror at race prejudice. "The Devil in the Desert" and "The Hint of an Explanation" deal with the age-long philosophical problem of evil in a world where a good God is supposed to be presiding. "I Took Thee, Constance" sheds light on the Catholic ruling against divorce. "Missis Flinders," evidently Sister Mariella's favorite, is Tes Slesinger's terrifying description of what happens to the inner spirits of a young couple who do not want children, and who carry out a planned hospital abortion, in disobedience to the church.

Without argument, Sister Mariella proves her general contention that far deeper than a memorized acceptance of a formal official church proclamation is the emotional reaction in the direction of the church's proclaimed position which these stories can produce.

This book has been properly censored, authorized by the Bishop of Boston, and copyrighted by Sheed and Ward, the publishers.

B. C. C.

The Silver Chalice by Thomas B. Costain. Doubleday & Company. 533 pages.

When Thomas B. Costain turns his attention to the Bible as a basis for a novel the entire fiction reading world looks up. It will not be disappointed in this novel which concerns the cup used at the last supper and brings into the story such well known Bible characters as Joseph of Arimathea, Paul, Luke, Peter and John. The story centers around a young man who is skilled as a worker in metal. Through a chain of circumstances he is elevated to a high position and then becomes a slave. When freed his help is sought to design a suitable frame in which the cup may be placed. In the effort to see the various apostles at first hand he travels much.

Joseph of Arimathea, a man of great wealth, seems to be the principle finan-

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cial backer of the Christian movement and this project is especially dear to his heart. His son does not follow him in his religious faith but a granddaughter, Deborra, does inherit the spirit of the devout merchant. She and Basil, the worker in metals, fall in love and are married.

The scene of the story covers much of Asia Minor with Jerusalem and Rome having the largest shares. The book has somewhat of the flavor of *Quo Vadis*, especially when it deals with the extravagances of Nero, the Emperor.

Little criticism can be found with the way the author handles his Bible material. We doubt if Paul would have ever yielded to the discipline the Christian apostles insisted upon but that, after all is a minor point. The story, as a whole, is definitely worth your reading.

W. H. L.

Recreation Activities for Adults prepared by National Recreation Association. Association Press. 178 pages. \$3.00.

During the last war the National Recreation Association prepared a timely manual for Men's Recreation, thinking of service groups, church groups and the like. Out of this has come this new book containing much of the same material plus others which will be usable for mixed groups. After an introduction as to how to carry on a program the book is divided into four sections: Indoor Activities; Drama, Music, Hobbies; Outdoor Games; and Water Sports. These games and programs are in some detail in part and just suggestions in other parts but out of the material there can come excellent recreational programs. Naturally the section on Drama, Music and Hobbies is only suggestive of types of action. The games are all given in detail so as to be easily understood by the person reading them. It is a splendid collection that has been used by many most profitably.

H. W. F.

- REVIEWERS IN THIS ISSUE
- Alfred S. Nickless, McCormick Theological Seminary, Chicago, Illinois

Raymond W. Albright, Episcopal Theological Seminary, Cambridge, Massachusetts

William L. Ludlow, Muskingum College, New Concord, Ohio

Lewis H. Chrisman, West Virginia Wesleyan College, Buckhannon, West Virginia

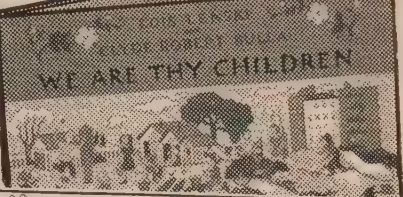
T. C. Whitehouse, Broadway Methodist Church, Cleveland, Ohio

Harold W. Freer, Dover Road Congregational Church, Westlake, Ohio

John Schott, Fairmount Presbyterian Church, Cleveland Heights, Ohio

Bernard C. Clausen, Willoughby, Ohio

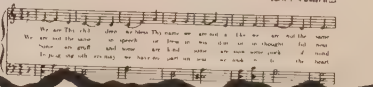
William H. Leach, Editor, *Church Management*



WE ARE THY CHILDREN



WE ARE THY CHILDREN



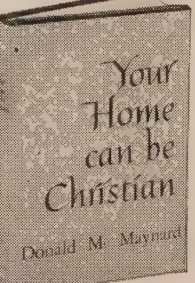
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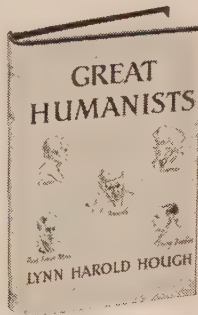
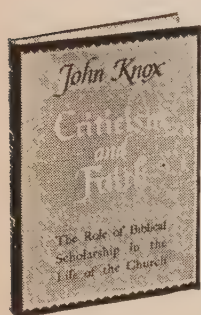
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Building for Religious Education

(From page 76)

You can see immediately that we have created three groups of pre-school children.

Next we go into the twelve school grades. We have what is termed a graded system which is one room for a grade, without any department system whatever. That means that we provide a room for each one of these grades. We would have twelve rooms. The size of the room depends upon the number of the class and the age of the persons to be accommodated. For this pre-school group, twenty square feet is the minimum for each child. If you have twenty in this age, four and five group, you should have a room that is twenty by twenty. The first six grades take fifteen square feet per person. Any assembly area is in addition to that. The next four grades take twelve square feet. The senior high school and adults' groups take ten square feet.

I believe that most of you are familiar with the "three-cycle system." It consists of three classes to a department. The first three grades are the primary, the next three grades are the juniors, the next three the intermediates, and then the high school group. We have used that so long that we have counted up the faults of that system. There are two. First of all it takes up a lot of space in the building that is only used once a week. We have to design an assembly room for that department so that the entire group can meet for worship. Then because we have three classes, the ideal plan was to have three classrooms. We double the space that is required for departments. We have fifteen square feet for each child in his classroom, but in addition to that we had to add an assembly room, to be used for maybe twenty minutes. The second fault is the distribution of ages. The third-grader can read and write, and yet we have been putting him in with the first-grader that can't do either, in trying to plan a program for the entire group. Jumping down to the ninth-grader, we find that regardless whether you have junior high schools or whatever the systems that your schools might use, that a ninth-grader is a freshman high school student and is taking high school subjects regardless of what building he may be going to. We find that if we put him with a tenth-grader, for instance, he works much better because he is a high school student and he wants to be recognized as a high school student, even though he is in a junior high school building. We find that when we put

that ninth-grader with a tenth-grader for instance, that we get better work out of the group.

We have now created a two-cycle system, and that is what is now being used in ninety-nine per cent of our new church buildings. We now have a primary department that consists of a first and second grade. We have a secondary department, which is the third and fourth grades. The junior department is the fifth and sixth grades. The intermediates are the seventh and eighth grades. We put all four high school grades in one department known as the high school department. That is divided into two sections: the ninth and tenth grades, the low seniors, and the eleventh and twelfth grades, the high seniors.

As far as the distribution of ages is concerned, it has a lot to do with the program of the church, and we have found through the last four years, that it has helped overcome some of the difficulties that our churches have had in holding the high school students, for instance, in the curriculum of the school. As far as planning is concerned, I'm pushing it very much, as an architect, because it saves a lot of space. We find that this plan will save a total of fifteen per cent floor space required in educational buildings. We have taken two classrooms and made a department. Instead of putting a solid wall up we use one of those modern fold doors. A class meets in one side, and another in the other side. A worship center is set up at one end of the room. The entire space is used for worship services and a partition is put between for classes, utilizing the whole space for an hour or an hour and a half instead of part of it for a half hour and another part of it for another half hour. This will cut down on the space required to build and when it costs you about ten dollars to fifteen dollars a square foot to build a building, you save a considerable amount of money to construct your building.

Some churches have, when they have used the three-cycle system, cut down on the space required, and have designed a worship room with a classroom here for that third class and put in a folding partition. Even that takes more space than the two-cycle system. That is the minimum space that you can have on the three-cycle system, the assembly room plus one classroom, dividing the assembly room into two parts. Most of our churches use on the average, a worship room, with a classroom there and another classroom out here, and just one class meeting in the entire worship room.

Equipment

Those of you that are working with children know that if you get them standing in line pretty soon one will start pushing another, and you have a fight on your hands. So the equipment that goes in the room should be designed in such a way that you won't have to have anyone standing in line to get a piece of equipment, or a book, or to put something away, or to get their hat and coat. In the plans that we are designing there are no closets. Our storage space is built into the room in such a way that everyone can get in and out at the same time. The children come to Sunday school, and we have hook strips along this wall up to the corner. The children come in and hang their hats and coats here in full view. They are only there for an hour, so why go to the expense of building a closet. We put a hook strip inside of the room on which they can hang their hats and coats. This should be a window wall. In other words, to design an educational building today, for the simplest type of construction, whether it is a one-story building, or a two-story building, or a three-story building, a partition down the middle with the department off the partition, and the windows on the long side of the room and doors on the other side. Along the window wall we build a continuous counter. The height of the counter will be gauged as to the age and size of the children. The storage space can depend on whatever you want; you can have doors that open or slide, you can have open shelves, or whatever you want in the space. When the children come in they can put their hats and coats in without standing in line.

For the worship services of a department or a class, a good many of our churches are using this system of doing away with the department superintendent entirely, and having three superintendents for the entire school—a children's superintendent, a superintendent for the young people, and an adult. We do not recommend a very formal worship service. We have discovered that it takes the place of the church service for many people. This applies to young people and adults, more so than to the children. The worship service has become so good in many cases that they don't go to church. In other cases it may be so poor that they go right to the class and are late for the opening service. We recommend that an informal session, use of round table, square table, or inter-center groups, or whatever you might have for the use of various age groups in these classes that they main-

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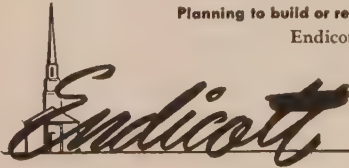
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tain that informality.

At this end of the room we have a worship center, which is just a small table, with maybe a nice drape in the front of it and a back-drop. The worship service is carried on by these youngsters. One Sunday this class and this teacher might have charge of the worship service, and the next Sunday, this class and this teacher. Some churches still use a department superintendent and still have a very well-planned worship service, but we are getting away from it. This worship center is a room that can have a lot of use.

Audio Visual Aids

We are using a lot of visual aids now, and we do some blackboard work and some tackboard work in our Sunday schools. This is a cross-section through the room looking towards that worship center. We suggest building just a plywood table, and the ends of the room will be for storage of books, visual aid supplies, etc. We like to use the back-hanging to create a center of interest for the worship center. Behind that, when it is opened up, we have two things—we have a blackboard in the middle, and we have also a screen that can be pulled down for use in the visual aids. We have created that in all one operation, which still maintains your worship center. It is very simple to build; a few men with a saw and hammer can build a worship center with this plain plywood and just a little cornice to carry the traverse rod, the same thing you might build for a window in your own home. Hang the screen for the visual aids behind it. Some of our churches are also putting tackboards along this wall behind the work counter. Chairs and tables are an item of personal reference. The money spent on tables and chairs is well spent if you spend it for good equipment, that is substantial. You have all seen as well as I have, where a church has bought new pews for the church and moved their old pews into a classroom. You and I know that you can't have an educational system with that sort of thing. Going back to the statement that I made at first, we modernize everything but our Sunday schools; we always put our children as castoffs from the rest of the building. That is money ill-spent in a church.

In the way of visual aids, there are two things that I want to mention. We find it's very economical and cheap to install conduits and convenient plugs which may be needed, at the time of construction. Then all you have to do is plug your speaker in and put it up

here and move the equipment onto a shelf that will drop down against the wall, something that you can build, and you save that cord running across the floor and put the sound up here in the front where it needs to be. Have light switch near the projector, so that when the picture is over, you won't have to go groping for light switches. Speaking of visual aids, I can mention one other thing that some of our churches are doing, I call it a visual aid runabout. It's very expensive to buy visual aid equipment and you can't have one for every department. You don't use it every Sunday in every department. It's just a portable table with casters on the bottom. We use two speakers. Sometimes we don't want to go to the trouble of setting a speaker up even though all we have to do is plug it in. In this runabout we build in a speaker and we have a space back here for storage of the equipment, whether it is a slide projector or a movie projector, or whatever it might be. We take it out and set it up on the top which is the right height for projection. We can wheel this around from room to room. We have all our electrical equipment built right in so that all we have to do is pull out a plug here and plug it right into the wall, and move the machine out of the storage space and go to work. This is another reason why we prefer one-story buildings.

Light

We like to have our rooms well lighted. We can get lots of natural light by having a rectangular room along the outside wall where we can get lots of light. During dark days we need to add to that light. Don't do like we have heard of, one or two churches, who have brought in a lighting engineer and are just flooding the room with fluorescent lighting. The children are only in there for about an hour, an hour and a half, or at the most two hours, so we don't need to give them the kind of illumination that you would get in a lot of other places, like a very highly lit store or something of that kind. We need adequate illumination, but we don't have to break the budget paying for electricity for lighting in a classroom. We can get plenty of light from the outside wall windows and a few directional lights are about all we need. One of our men told me about a church with an electrical engineer who had laid it out (usually in a room of this kind we put in about 400 watts of outlets for a ceiling) and had put in four 500-watt

(Turn to Page 96)

DENNING FIXTURES FOR CHURCH PEWS

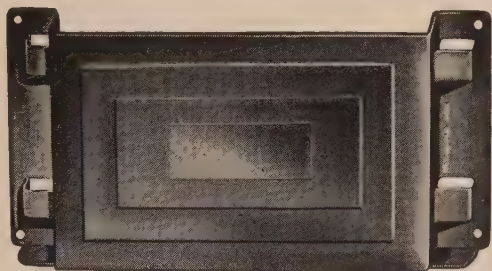


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DR. ASMUSSEN'S RESIGNATION

Editor, *Church Management*:

Herein follows a translation of the letter of resignation written to the Council of Ecumenical Church, London, England. This surprising step on the part of Dean Asmussen reveals, like a flash of lightning, the existing dangerous condition in the world-wide ecumenical movement.

John F. C. Green,
McKeesport, Pennsylvania

Honored Sirs, Dear Brethren:

I must herewith, in sorrow, say that I am compelled to cease any cooperation with the ecumenical work. This decision derives from considerations that I have carried for years in painful experiences.

I cannot justify further cooperation with the ecumenical movement in view of my duty to God and to his holy church, nor to my nation. Rather, by continuing membership, I should be concealing a condition that is detrimental to the holy church, to my nation, and to all humanity.

We Germans owe a great deal to the whole ecumenical movement prior to 1945 and after 1945. While I now separate myself from further cooperation with the ecumenical fellowship, I wish—still—to say, first, a word of thanks. I am convinced that we Evangelical Christians in Germany would have many benefits and great fruits from the ecumenical work had we remained the same as we were prior to 1945. That, however, is not the case. Many of those who work in the ecumenical movement are trying sincerely to remain what they were. But the leadership and the interpretation that our work in the ecumenical church is receiving from the foreign office of our church makes it impossible to attain that which they strive for.

When—in the time of the Third Reich—Dr. Bishop D. Heckel was the leader of the foreign office, our brethren abroad feared that united with ecclesiastical authority there would become effective, in the church, the policies of the government. But there never was then so great a danger that this be true, as there is today the danger of a propaganda for totalitarianism under the leadership of Dr. Niemöller. We confessed ourselves guilty, in 1945, in Stuttgart, of having kept too much silence. Yet today, in the churches of West Germany under the

(Turn to page 93)

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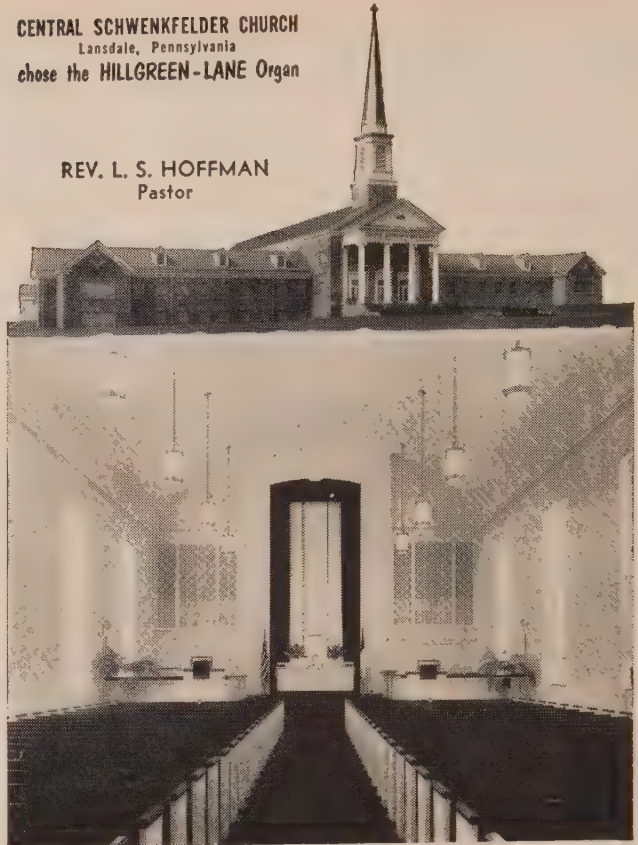
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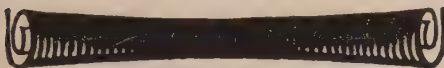
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They Say—What Say They? Let Them Say

(From page 90)

influence of Dr. Niemöller, the silence is greater than it ever was in the Third Reich. The Soviet-system is minimized. Our brethren in the East (Germany) who are imprisoned are passed in silence and are forgotten. No one even knows their names or their numbers.

In the fight against the German Christians we fought against a political theology. The danger of a political theology is today not a whit less. We Germans wish peace. We hope for the unity of Germany. But today, out of these wishes, there is being created a pseudo-theology, and this pseudo-theology rules the ecclesiastical debates in all public discussions in West Germany.

Slowly, therefore, we are veering toward the course of Hormadka and of Hungary, and the positions that came with us, to rule the public life of the church, seeps into the ecumenical church in a way which does not permit us, as individual members, to do anything about it. The churches of all the world are getting into the dangerous position of compromising with communism, and that through the leadership of the ecumenical work in Germany.

I cannot bring myself to be a party to this situation. But, since I cannot change the course that is being followed—as I have indeed, often enough tried to do—I am compelled to withdraw.

I am sending a copy of this letter to the Bishop of Chichester and to the Kirchliche Aussenamt (Dr. Niemöller).

I remain united in personal affection with many individual persons and brethren of the ecumenical movement.

Yours very respectfully,
D. Asmussen, D.D.

WE WON'T BUY THIS

As a new subscriber to your *Church Management* magazine I have been pleased with your progressive emphasis on newer methods in church administration. Already *Church Management* has proved a good investment to me.

However, I was disappointed and surprised that your September issue not only failed to feature September 30 and the completed Revised Standard Version of the Bible, but contained your faintly disparaging tongue-in-cheek editorial "We Won't Buy This." It is expected that an advertising agency be optimistic, and there is nothing morally wrong in spending \$250,000

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to put across a new version of the Bible which must pay for heavy investment and which deserves large-scale efforts to get it accepted by the public. I could not help but wonder why your magazine did not share a piece of the economic advertising pie. And I also could not help but wonder why a publisher-editor who is very progressive about the newest methods of church administration would manifest a chary non-progressive attitude toward the most recent and dependable in Biblical literature.

True the King James version has endeared itself to us and will be preferred by many for its "honored and resonant phrasing." But we of Christendom should be more interested in preserving for our day an understandable and forceful presentation of God's Word than in preserving outmoded words that, in spite of our sentiment for them, fail to speak a language very widely understood today. The copy of the RSV New Testament that has served me since 1946 and is nearly worn out from private and pulpit use and seminary and graduate study is not perfect. Some few of its translations are a bit too free, yet in no instance is doctrine endangered. And I feel that the RSV's wording in some cases could have been better chosen—for example, the RSV's "Listen to him" of the voice at the Transfiguration falls short of the King James' stronger "Hear him." Yet I am sold on having a standard version in modern language to fill the demand that has encouraged so many "independent" modern language versions of the Bible.

Let's not forget that the King James Bibles hot off the press in 1611 did not sell like hot cakes. The public was forty years accepting the new version. And one wonders if the scholars who produced the King James version and labored so long to get it accepted are not today restless in their graves on knowing that the first real language revision of the English Bible in 341 years is today faced with the same deterring prejudices.

The King James will always be admired as beautiful literature. But the church is, or should be, more interested in publishing the "Good News" in forceful and understandable language than in preserving literature of beauty. If God chose the Koine Greek, the language of the common people, for the premier presentation of the Good News, let's take the hint and do our utmost to back this dependable and clear statement of God's Word for our day in our words—the RSV Bible.

Carl H. Belcher,
Owenton, Kentucky

Ministerial Oddities

(From page 72)

preaching was the central activity and business of his life. "As he climbed his pulpit stairs, grave, dignified, and burdened with responsibility, his task was so to declare the redeeming love of Christ that souls waiting in the pews, haunted by fears of doom, might be lifted into the great assurance that eternal life in Christ was theirs."

For fifty years this was his unceasing task. Yet his son notes that whilst he could touch every mood and emotion of the heart, he failed to reach the mind of the educated youth of his city. This was reserved for his successor.

* * *

Judge Birkett, at a public dinner, gave this piece of advice to public speakers. "When your hearers look at their watches take no notice. It's time to worry when they start shaking them." A hint to ministers.

Editor, *Church Management*:

Your item, "We Won't Buy This," is interesting. It has seemed to me, and I expressed this to Dr. Trevor while we were taking a walk one evening while attending a conference, that one important fact had been overlooked in selling this new translation. The fact is that only one publisher has the right to publish it. I believe that in about ten years the copyright owners expect to make the text available to any publisher. But in the meantime other Bible publishers won't stop printing and selling Bibles. And the average person will buy a Bible at a price. This new translation is high in price. Hence distribution, price, etc., will surely work against the widespread use of the new translation, just as such things did with the last revision.

W. R. Siegart,

Reading, Pennsylvania

* * *

EDITOR'S NOTE

We have re-read our editorial and the writing seems very clear to us though the title may lead a few astray. The title of the editorial was "We Will Not Buy This." It did not state that we would not buy the new Standard Revised Version. We have bought many copies of it and like it. The editorial does say that we will "not buy" the proposition of the advertising executive that an expenditure of \$250,000 in advertising space will make the American people forget that there is such a Bible as the King James version.

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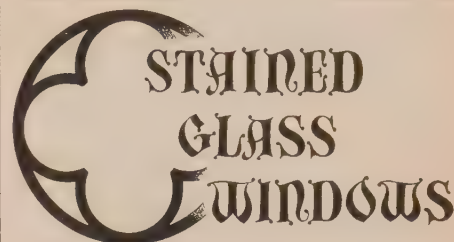
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Building for Religious Education

(From page 88)

outlets in the ceiling. Actually 100 watts in each one of those would have been enough. We do not use indirect lighting, we do not use fluorescent lighting, we use just good old incandescent lighting. You can't beat the cost of operating incandescent with a good diffusing lens. Your fluorescent light is a cold light, and after a while you will get a flicker, which is very disturbing. Sometimes we use a flush fixture right up into the ceiling.

(A further discussion by Mr. Betts will appear on page 96.)

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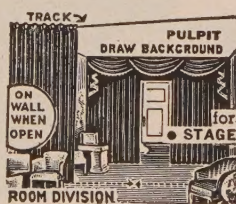
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Washington, D. C. Washington Bldg.
STERling-7333
New York, N. Y. Flatiron Bldg.
ALgonquin-4-9181
Cleveland, Ohio Terminal Tower
MAIn-1-0490
Omaha, Nebraska W.O.W. Bldg.
JACKson-3100

Fort Worth, Texas Electric Bldg.
FANNin-9374
Atlanta, Georgia Mortgage Guarantee
ALPine-2728
Toronto, Canada 330 Bay Street
EMpire-6-5878
San Francisco, Cal. 41 Sutter Street
GARfield-1-0277